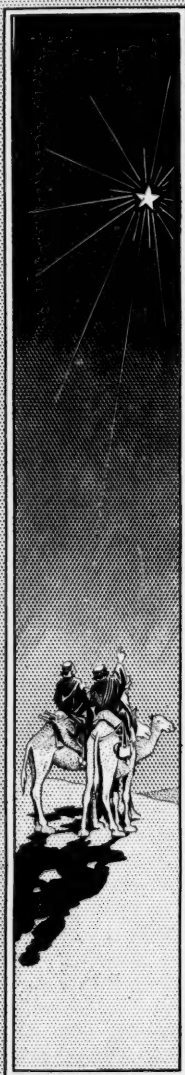


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MOODY BIBLE INSTITUTE MONTHLY



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DECEMBER 1920

What a Christmas Gift to the Moody Bible Institute Means

A Christmas gift to the Institute means a gift which will be multiplied many-fold in giving Christ, the Bread of life, to hungry men and women and children throughout our own and foreign lands.

In the year ending August 31, last, **forty-three Institute students sailed for foreign mission fields** and six others are under appointment to various foreign mission boards.

At a recent meeting of Fall Term students in the Institute, **forty-eight new members were taken into the Student Volunteer Band, which now numbers 127.**

During the same period, the Institute students, working under the direction of the Practical Work Department, **personally conversed on spiritual matters with 63,528 different persons and reported 7,559 conversions.** They conducted 45,587 religious meetings, made 32,388 visits to hospitals, lodging houses, etc., and distributed 427,863 tracts and copies of the Gospels.

The encouragements for generous giving which God holds out to us are numerous and wonderful. May we remind you of this passage, Luke 6:38—

"Give and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom: for with the same measure that ye mete withal it shall be measured to you again."—Luke 6:38.

Even more striking, is the familiar passage, Mal. 3:10:

"Bring ye all the tithes into the storehouse * * and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of Heaven, and pour you out a blessing that there shall not be room enough to receive it."

It has been well said that God never allows anyone to be in His debt. You cannot beat God giving.

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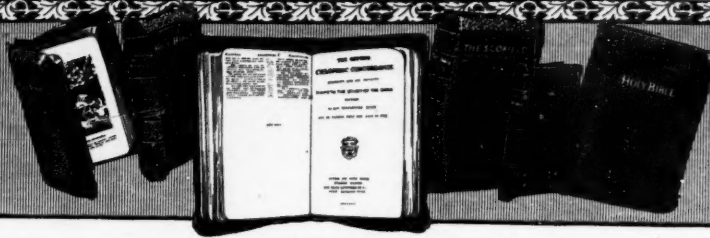
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Vol. XXI

DECEMBER, 1920

No. 4

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real Christian without loving the Jews. This is the supreme test of genuine consecration—lovest thou Me? *Feed my sheep!* God loves the Jews; the world hates them. It was ever so, the world has always hated what God has loved, and loved what God hated.

WHICH SIDE ARE YOU ON?

And we want to ask you solemnly, what are you doing for God's people, the seed of Abraham? Are you a Christian? Why haven't you told the Jew about it? Are you interested in Missions? Why do you omit Jewish missions? Do you realize that God speaks of only two kinds of Missions? He says, "To the Jew first, and also to the Greek." Do you realize that all you have done for Home, Foreign, State and City missions, has been for Gentiles? What about the Jews? Do you believe God is satisfied when you do only one-half of the job?

The time is short, the witness to Israel must be given quickly. The Master calls. Will you respond? Will you love the Jews? Will you pray for them? Will you give?

Our mission merits your confidence and support. We are here in the midst of almost 2,000,000 Jews. Your help is always needed and appreciated. Our paper THE CHOSEN PEOPLE—considered by many Bible students the most ably edited Jewish Christian paper in America—is sent to all contributors. Regular price, 50 cents a year, or ten cents a copy. May we hear from you?

Williamsburg Mission to the Jews

STATION A

BROOKLYN, NEW YORK

Moody Bible Institute Monthly

DECEMBER, 1920

EDITORIAL NOTES

As a "leader" for our Christmas issue we can think of nothing more appropriate than the appeal to us of the Great Commission Prayer League

An Old Time Watch-Night Meeting

to do our part towards summoning the church of Christ afresh to its knees.

The league believes, and we agree therewith, that thousands of spiritual people in the United States and throughout the world are longing above everything else for a revival in the body of Christ. This revival will begin when they themselves begin to pray.

As the league says the individual Christian who has no *appointed* time for prayer will soon have *no* time for prayer.

The local church which gives up its mid-week meetings for intercession becomes soon a church *prayerless and powerless*.

And just so the Church of Christ at large should have its appointed seasons of prayer when the whole body of Christ meets simultaneously to humble itself before God and to seek His face and favor anew.

One of these seasons is the Week of Prayer, which is a spiritual blessing in proportion as prayer is given the primary place. But there is a longing on the part of thousands for a revival of the old-time Watch-Night meetings, to "watch and pray" the old year out and the new year in; and more than this, unitedly to pray new life and new power from above into the Church.

In the revivals of a half-century ago almost every evangelical church had its annual Watch-Night meeting—not for entertainment, not to listen to addresses or to hear reports of "progress," but for prayer and praise, for confession and supplication—and in hundreds of cases revival fires were kindled which swept churches and communities, and brought local blessing and general uplift of the right kind.

Oh, how in these days of moral laxity, of loose social customs, of industrial turmoil, of Lord's Day desecration, of lawlessness in the home and out of the home, of spiritual dearth in thousands of churches, a revival is needed among the professed people of God!

Would that every editor and Christian leader might warn the Church of the impending danger and exhort it to fall before the throne of grace!

It is a commonplace that there are mysteries in the world, and in the Word of God, which the finite mind cannot solve. And yet we act

Why Christ Came into the World

upon and square our lives and conduct by them, and no harm comes to us, but only good.

One of the greatest of these is that of predestination and free-will. How God can be sovereign and man a free agent at the same time, who can fathom? Dr. Charles Hodge said they are like two sides of a pitched roof which meet above the clouds.

In human thinking, these mysteries ebb and flow like the waves of the sea, and one that is agitating the minds of some Christians just now, Christians who are specially interested in dispensational truth, concerns Christ's offer of the kingdom to Israel at His first advent.

Did He come into the world to set up His kingdom, or to die upon the cross? Was His offer of the kingdom to Israel *bona fide*, and if the nation had received Him would the kingdom then have been set up?

If so, how shall that fact be harmonized with the necessity of His death and sacrifice for the redemption of the world?

Personally, we do not undertake to harmonize it, not regarding it as our business to do so. We accept both truths as revealed in the Bible, and are content to await their harmonization until the day when God Himself lifts the veil.

But did Christ come into the world to set up His kingdom in Israel? It seems incredible that one could doubt it. Who could hesitate at the meaning of the words of John the Baptist, "Repent ye, for the kingdom of heaven is at hand" (Matt. 3:2)? Is not Dr. Pusey right in saying that "the kingdom of God," "the kingdom of heaven" were names as well-known to the Jews as faith, hope, charity, worship or any other religious term? They are not explained, but assumed to be understood.

It is true that while the Jews looked merely for a return of their national supremacy, God's first purpose was redemption through the death of the great Sin-bearer. But the sacrifice having been accomplished, Peter (Acts 3:19, 20) points to Calvary as the fulfilment of that "which God before had showed by the mouth of all his prophets." And then adds:

"Repent ye therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord;

"And that he may send the Christ, who hath been appointed for you, even Jesus" (R. V.).

Had Israel accepted this offer and acted on this exhortation, would not Jesus have then returned, and would not the kingdom have been set up? As Sir Robert Anderson says, "The fulfilment of Daniel's prophecy would have been immediately realized, and the seventieth week would have run its course without a break."

Israel proved impenitent and obdurate, and the promised was once again postponed "till the close of this strange era of the Gentile dispensation" (*The Coming Prince*, pp. 47, 48).

✦ ✦ ✦

The things we are writing today, the witness we are bearing, the books we are publishing, are not merely for today;

but so far as they are true and valuable as an exposition of truth, they are intended doubtless for a day still distant, and for a situation toward which the events of today are very definitely pointing.

This remark is suggested by a report of the words of W. E. Vine, M. A., uttered last spring at a meeting of the Prophecy Investigation Society, in London.

He said that as a result of the Napoleonic wars a century ago, large numbers of God's people were stirred to look for the coming of Christ for the Church, but that now their attention is being directed to the events on earth which are to follow the translation of the Church, and which are connected with the manifestation of Christ in His glory with the Church.

It seems likely therefore, he added, that "God has a purpose in enabling His servants to put into print a testimony concerning the events which are to take place after the translation.

"There will no doubt be a large number of people who refuse allegiance to the Antichrist and will be helped to an understanding of the circumstances of those times by the testimony and exposition of Scripture we are now giving."

There is little doubt in our own mind

of the truth and soberness of these words, and it contributes to the caution we should employ in our use of the printed page, and the desire that should animate us to be in that day the true witness that delivers souls (Prov. 14:25).

* * *

Many of our readers, especially those who are pastors and theological professors, are acquainted with the writings of Harold M. Wiener,

Challenging LL. D., a Jewish member of the London bar, who has done such effective work in the pages of the *Bibliotheca Sacra*, in encyclopedias and elsewhere in defense of the Mosaic authorship of the Pentateuch. No current writer surpasses him in the refutation of the preposterous claims of the rationalistic and destructive critics.

And his work is all the more remarkable and valuable from an apologetic point of view, because it is done not as a Christian (for, we are grieved to say, he has not yet accepted Jesus of Nazareth as the Messiah), but as a Hebrew scholar who stands on the traditional platform of the Old Testament.

We publish herewith an engaging and important letter from Mr. Wiener which was called forth, in part, by an editorial note of some months ago in which we were unable to see the force of one of his arguments for Deuteronomy. The fault was ours, we were ready to admit, in not having given the consideration to it that it deserved, but Mr. Wiener almost includes us with certain divinity professors of this city and elsewhere who are altogether on the other side of the question.

Happily, this is not true, but we are almost glad of the misunderstanding, if such were the case, because it elicited this letter which, in the form of a challenge, is at the same time a fresh and forceful defense of the integrity of the Old Testament. The letter follows:

"4 New Square, Lincoln's Inn,
London, W. C.

"Now that I have the opportunity of writing to you direct, I should like to expand what I said, so as to enable you to see what I am driving at.

"I am writing to Oberlin to ask that a reprint of the Deuteronomie article be sent to you, and what I have to say has special reference to pages 8-15 of that pamphlet.

"A whole section of the criticism consists of legal arguments which any competent lawyer must at once see to be absurd—as absurd as if somebody who could not distinguish T and Z were to teach far reaching theories on the supposed identity of these two letters.

"I have sought to induce the critics to submit these matters to competent legal opinion. It took me nearly fifteen years to persuade one such, Professor Bohl, to do so. The effect on him has been enormous.

"Now I do not believe that you will get the Chicago theological professor

to go to a lawyer. That is the last thing he would do. But it should not be impossible to submit pages 8-15 to some Chicago legal professor through some friend of his. He would at once see that the critics were talking nonsense and would go round to his theological colleague and say so. That would influence the latter's mind. The whole thing would take a competent lawyer nigh unto an hour.

"If, therefore, you wish to deal the higher criticism a blow, get somebody who knows a law professor to submit to him pages 8-15, with the statement that the views there represented are taught in the Chicago theological school and an inquiry as to whether they are legally tenable.

"Of course, if you can get similar questions asked of law professors at other universities under higher critical influence so much the better. Every blow tells, especially now, when the critics are retreating after the heavy defeats they have suffered during the last few years.

"You will see that what I ask of you will not demand more than a few minutes of your time; but if you will be good enough to do it, I feel sure that it would have an excellent effect. I can of course guarantee the law professors' attitude, for I am a lawyer myself.

"With much regard and apologies for the trouble I am giving,

"Yours very truly,

"Harold M. Wiener."

* * *

One of the liveliest tilts of the late presidential campaign was that between the President and Senator Spencer as to the promise of armed assistance made by the former to the Roumanian premier.

It is not our purpose to continue the discussion or enter into its merits, but merely to call attention to its bearing on the doctrine of the

Concerning inspiration of the Scrip-
Inspiration tures.

Some good men say that God gave only the thoughts to the writers, permitting them to express them in their own words; but it has not seemed to us that in such a case we ever could be sure that we had God's thoughts. To have His thoughts we must have His words, and this, in our judgment, is precisely what we do have in the original autographs from which our translations have been made.

The President's words to the premier were reported by three different persons all competent for the task, and all well-intentioned so far as giving an exact representation of what he said. One of them was a member of the President's publicity staff in Paris, another was one of the famous British correspondents at the Peace Conference, and the third was the war correspondent, Frank H. Simonds, whose reliability the President himself vouched for in the preface to a war book which contained the address in full.

And yet no one of the three agrees absolutely with any other one of the three as to what the President actually said. As to the precise point at issue, there is sufficiently close agreement among them to enable the public to determine whether or not the Senator shaded the President's remarks in any way; but still there are enough differences to permit the latter to affirm that he did not say what he is quoted to have said.

The dilemma is a kind of parallel to that in which we would be left on the theory that God gave only His thoughts to the writers of the Bible, and left them to express them in their own language. Whether we ever would have had His thought under such conditions is a question which recalls the felicitous observation of the late Rev. A. J. Gordon, D. D. "To deny that the Holy Spirit speaks in Scripture is an intelligible proposition," said he, "but to admit that He speaks, how can we know what He says except as we have His words?"

* * *

We regret that the article of Professor Wilson copied from the *Princeton Review* in our October issue has caused uneasiness to some of our readers,

The Sun but we thank them for
and Moon not leaving us in ignorance
Stood Still of it.

Professor Wilson is one of the bulwarks of orthodoxy in this country, who, we apprehend, would rather sever his right hand than wittingly cast doubt upon the integrity of the Bible by anything from his pen.

We are writing this two thousand miles away from our home base, and do not have his article before us, but as we recall it the writer had no intention to deny the miraculous character of the event recorded in Joshua 10:12-14, but only presented a suggestion as to the class of miracle to which it belonged. There are two classes, it is commonly held, mediate and immediate, or providential and absolute miracles. Did this belong to the first class or the second?

As for ourselves, we have never had any trouble about accepting the miracle in its fullest sense. God who started the earth rolling on its axis could stop it if He chose without annulling the law of gravitation. The only question is, was that just what He did?

We supposed that Professor Wilson's contribution to the discussion of that question would be of interest to our readers; but one of the latter has written us "that probably not one out of every five hundred could intelligently follow the extreme verbal analysis through which the author of the paper arrives at his conclusions."

If this is correct, we made a mistake in thinking of that one, and hereafter, if we are forgiven this time, we will think more of the four hundred and ninety-nine.

* * *

A motion picture version of the Holy Bible is now ready which calls for an

Moody Bible Institute Monthly

outlay on the part of its projectors of some \$27,000,000.

Bible No doubt it will be interesting to multitudes, and no doubt it will do some good.

Movies The prince of darkness, whose realm it belongs in our judgment, is too astute to have it otherwise. We believe some parts of it will be sacrilegious, horribly so, but we will be in the minority in that opinion.

Its greatest evil will be the substitute it will become for the ordinances of the house of God, and especially for "the foolishness of preaching" by which it still pleases God "to save them that believe" (1 Cor. 1:21).

The projectors of the enterprise hope to capture ministers by a seductive plea that people now-a-days need instruction through the eye. Wonderful things are being accomplished by pictures, they say; but, "faith cometh by hearing, and hearing by the word of God" (Rom. 10:17).

* * *

The elevation of M. Millerand to the presidency of France brings to light certain likenesses and contrasts to our own procedure in the same matter.

In France the president is not elected by the people directly, but through

Representative Government the chamber of deputies and the senate, corresponding to our congress. Hence, that which takes us months to accomplish is there brought to pass in a few days.

There appears to be "a deep-seated belief in the minds of French leaders that any man elected by the people will become a man on horseback and proclaim himself emperor," says Henry Wales, in the *Foreign News Service*.

One would think the opposite would be the case, but the French belief illustrates Lord Bacon's dictum, "that there is a superstition in avoiding superstition." In other words, a person, or a nation, may go so far to avoid something as to fall into it after all.

"Make the world safe for democracy" by more democracy, is the cry now, but let the world hearken to it to the extent which some demand, and it will find itself in the arms of a supreme dictator.

The people can be trusted to do justice if they all agree, but they never do agree, and they never will. Hence the limita-

tions on majorities in all our constitutions in order to save us from tyranny.

Our fathers builded well. This is not a democracy but a republic. The people rule, but it is through their chosen representatives. Happy every nation on the earth thus governed if they would have it so. But go further, and let direct government, however organized, supersede representative government, and the last chapter but one in the history of this age will then be written.

* * *

There is a curious interest in the fact that college and university professors, and religious leaders prominent in the

Federal Council of Churches, the **How** Interchurch World Movement **Did** and the World Alliance, favored **You** the Democratic candidate in the **Vote?** late Presidential election, because of the League of Nations

issue. On the other hand, we believe it would be discovered that in the North at least, evangelical men of the conservative type, and especially those known as Bible teachers and students of prophecy, were on the other side. If our surmise is right, there is an object lesson here worth considering.

THE RETURNING GUEST

By Mrs. Mary Jourdan

And bitterness and pain were there, and drear, grey poverty,
And sorrow, and the lurking phantom, Death,
That haunted living men.
False pride was there, and falsar gods;
And men knew little, and cared less.

Then was a day in that poor place, a day whereon a stranger
Came from a richer, wider realm. [guest
And some were there who marveled at His ways and tried to
understand His thought,
And, with the effort, broadened theirs;
While others, those whose pride was false,
Because He had a greater soul than they,
Cried out:
"This man would pose as some old prophet of our father's
Will ye believe such mockery as this?" [time;
These sought to drive Him forth with threats and jeers;
Yet He, who came from lighted halls
Where music-sweetened moments filled His days
With pleasant duties and the service due a king,
Stayed on.

And pain was healed because He knew the touch that could
restore
The lacerated flesh to healthfulness again;
And bitterness was vanquished by His word;
But sorrow did He leave, and poverty,
Because He showed how these might be transformed.

But there were always those whose pride was false,
Who watched His ministry with jealous eyes,
And said within themselves:
"This is no common man,
And if we let Him live among us here,
His power will be a greater force than ours."
And, although He was their guest,
They sought a means to rid themselves of Him,
And would have slain Him;
But when the phantom, Death, had seized upon Him,
He fought a mighty battle and the shadow fled;
And men were free to live eternal lives
From that time on.

Yet even then they did not make Him welcome in their
hearts,
And would have shown Him an imposter still,
Though they were craven,
And hid their trickeries for fear of Him;
But He must leave them of His own accord.

And when He reached the border of the land,
To those few friends who clung to Him with tears and would
not let Him go,

He said:
"My Father bids me come.
The time is long since I was at His throne,
And longer time must pass before I reach these lands again,
Yet will I come;
For this is but a province of my Father's mighty realm
Which He has given unto me.
And ye who did receive your prince with hospitality,
When I have come again, shall swear me fealty;
And I will make ye my commanders and the headmen of my
house,
If ye but serve me faithfully
While I am gone.

Then was He gone. And as He passed from sight,
They knelt, sorrowing, upon the border-land;
And when they had returned unto their homes,
Some few believed the tale,
While many scorned;
But truth was in the place, and Death was gone,
And bitterness was dead.
And more believed, and more,
Until the region round was all one vast expectancy,
Save for a few who said:
"They let themselves be duped because He had a cunning
with the sick";
Or else, "They dreamed!"
But no one heeded those who mocked;
And still, in burnished readiness,
The whole land waits to greet the Guest
When He shall come again.

In one or two instances recently we have done this unwittingly. That is, in an advertisement of a number of

**Advertising
Harmful
Books**

books that were good and commendable a few have been included of which the same can not be said. We were misled by the good name of the advertiser, and did not give his list the scrutiny it should have had. It is deeply re-

gretted as a sin against God and an injury to His people, who trust our judgment and our faithfulness. We decline hundreds, and perhaps thousands, of dollars worth of advertising every year for the truth's sake, but we had rather decline much more than to be instrumental in sowing tares in the place of wheat. Our readers are always doing us a good turn and they

are serving Christ by calling our attention to such matters when they escape us.



The sorrowful news of the home-going of this dear brother on November 6, reached us too late for an extended reference to him, which will appear next month. "We sorrow not as others which have no hope."

CALL and INVITATION

TO

FOUNDER'S WEEK CONFERENCE

AT THE

MOODY BIBLE INSTITUTE

FEBRUARY 1-5, 1921

UNUSUAL preparations were made for this Conference last year, but the epidemic of the "flu," as it is called, brought them to naught. The disappointment was deep and widespread, but it was accepted as one of the "all things" that "work together for good to them that love God." This year, if all is well, the gathering should be all the warmer and happier for the intercepted fellowship of last year.

We are not planning for a long list of speakers, or a crowded program, but are thinking also of time for prayer and meditation, and social intercourse in the things of God. We are longing for a revival that may be experienced as a result of the Conference in the uttermost part of the earth. Missionaries in far away lands where the enemy is coming in as a flood, will be turning towards the Conference as a place where, may it please God, He will lift up a standard against him.

Rev. W. H. Griffith Thomas, D. D., and Mr. Charles G. Trumbull, who will have just returned from China, will have a great story to tell, and we are hoping to have one, or both, of them with us for at least a part of the time.

The Institute students of earlier days and many other Bible lovers will welcome the intelligence that Rev. R. A. Torrey, D. D., is hoping to be present.

Rev. A. C. Dixon, D. D., has such a warm place for the Institute in his heart, that he has promised, if it be necessary and at all possible, to make a trip half-way across the continent just to be with us if only for a day.

Rev. Dr. Scarborough, president of the Southwestern Baptist Seminary, at Fort Worth, Tex., and who has had exceptional experience in pastoral evangelism, has consented to come.

And also the Rev. Mr. Latham, of Chester, Pa., the story of whose unique work in Vacation Bible Schools so opened the eyes of many at the great Fundamentals Conference in Chicago, last June. Mr. Latham did not have as much time then to elaborate his plan as some would have liked, but on this occasion we can get a

little closer to him and learn more about it for the blessing of other communities. It is a God-given idea, we think, and one of the most practical and worthwhile to which we have listened in many a day.

And we are going to have with us also Rev. Dr. Woolston, of Philadelphia, who has such a fascinating way of getting the attention of the little ones in teaching them about the Saviour. Perhaps some of the rest of us may get possession of his secrets, and begin to do more for the lambs of our flocks than ever before.

Oh, how Dr. Towner and Mr. Alexander will be missed at the baton this time! When the latter was at the Institute last July, we talked about his coming back for this Conference, but now he is with his old preceptor in the presence of the dear Lord they adore, and that is the glory for them!

But the Institute has a strong music staff, and some of them are going out from time to time in the evangelistic field and bringing back "the old time fire" that keeps the hearthstone warm. Mr. Hammontree will be with us too, who, with dear "Mel" Trotter has been having a glorious time of late in the whitened harvest fields.

But we must not say too much now, as this is "to be continued in our next," only that we wish you all to come. At this moment we can not say what arrangements may be made about accommodations in our own or adjacent buildings, but drop a postal about that to our Business Manager, Mr. A. F. Gaylord, 153 Institute Place, and it will receive as early attention as possible.

Watch ye, stand fast in the faith, quit you like men, be strong.

Let all that ye do be done in love.
The Moody Bible Institute salutes you.
All the brethren salute you.
The grace of the Lord Jesus Christ be with you.
My love be with you all in Christ Jesus.

JAMES M. GRAY.

A Ringing Challenge to Unitarianism

By Rev. W. E. Biederwolf, D. D.

AND Thomas answered and said unto him, My Lord and my God." John 20:28.

Suppose anybody said that to you, called you their "Lord" and their "God," what would you say?

You would say what Peter said to Cornelius, who was about to worship him, "And Peter took him up saying, Stand up, for I myself also am a man."

But Jesus did not rebuke Thomas. He accepted his worship and commended him for it.

Who was Jesus? There is not another question in all the realm of human thought so important, unless it is the question of what you are going to do with Jesus after you find out who He is.

When it comes to the one thing upon which the whole system of our Christian religion rests, the deity, the divinity of Jesus Christ, we must be of one mind. This fundamental truth must be accepted. Deny it, and you knock the keystone out of the arch, and the whole thing comes down with a crash.

There is but one who is divine and He is God, and if Christ was God, if the apostle John was right when he said, "The Word was God . . . and the Word was made flesh, and dwelt among us," then Christ and Christ alone, was divine as God is divine.

The Unitarian's Idea

"Oh, yes," says the Unitarian, "I believe Christ was divine."

But how do you believe He was divine? I can believe that a rose is divine if you'll allow me to place my own definition on divinity.

"Oh," he says, "Christ was divine just as any other man is divine; that is, He had not distinctive divinity; He had not divinity peculiar to himself such as other men do not have; He was a good man, the best man that ever lived, if you please; in this sense He had more divinity than any other man ever had, but it was only the same kind of divinity that you and I ourselves have."

But that at once robs Jesus Christ of His Saviourhood and strips Him of His power to redeem me from my sin.

Do you know that the unbelievers of this world have tried to out-do each other in applauding the character of Jesus Christ?

Pilate called Him "The man without fault."

Diderot called Him "The unsurpassed."

Napoleon called Him "The emperor of love."

David Strauss called Him "The highest model of religion."

John Stuart Mill called Him "The guide of humanity."

Leccky called Him "The highest pattern of virtue."

Pecant called Him "The Holy One before God."

Martineau called Him "The divine flower of humanity."

Renan called Him "The greatest among the sons of men."

Theodore Parker called Him "The youth with God in his heart."

Frances Cobb called Him "The regenerator of humanity."

Robert Owen called Him "The irreproachable."

But none or all of these will do. Does not the Bible make it plain enough, and does not your own conviction corroborate it, that no man however great, or wise or good, can save his own soul, much less the soul of any other man?

The Need of the Hour

If there ever was a time when both the world and the church needed a clean, clear, concise reaffirmation of the fundamental fact upon which Christianity rests, and without which we have nothing more than a creed as insipid and lifeless as the humanitarianism of August Comte, and religion as effete and worthless as Matthew Arnold's "dilettante gospel of sweetness and light," that time is now.

What about the seething social unrest of our day; the anarchist crying, "To hell with social order;" the criminal decrying responsibility for existence; the toiling, struggling masses clamoring against what they believe to be the unrest and pathetic inequalities of the present day economic system; the scholastic testing everything under the searchlight of experiment; modern society which too often, alas, is little more than refined paganism, atheistic in head and superstitious in heart, seeking to relieve its sense of emptiness by horrible extremes of voluptuous indulgence? What about it?

Is it not true after all, that the world's ache at the bottom is a heart-ache? What kind of a Christ then shall we give to it for the healing of its wounds and the righting of its wrongs?

Shall we give it the Christ of John Stuart Mill? Shall we give it the Christ of Theodore Parker, of Renan, of Martineau, or shall we give it the Christ of God whom we find in the Gospels?

But after all, the unhappiest features of this unhappy controversy about "who Jesus Christ was" is that the church herself needs the same clear, clean, concise reaffirmation of her own faith.

If the so-called evangelical ministry had only been more faithful to its ecclesiastical vow, the question mark which so many church members are putting before the deity of Christ would not be there today.

Some ministers preach as if this was a thing no longer essential to the Christian faith. Our churches are filled with

members who know little if any difference between the Unitarian church and their own. Why is this? It is because we preachers have been remiss in defining the faith.

Temporizing With Unitarianism

I held a campaign in a city where there was a Unitarian college, and the ministers waited upon me upon my arrival and besought me to say nothing about Unitarianism. They were so mixed up with it in their churches that they feared friction might be the result.

Of course I told them I expected to get my message from God. But until the absolute and vital and eternally uncompromising distinction between the Christian and Unitarian faith was made clear, hundreds of people came down the aisle and signed cards professing their faith in the Lord Jesus Christ as their personal Saviour and at the same time stated their preference for the Unitarian church!

Of course I had to tell them that was either no compliment to their intelligence or to my preaching.

That the Bible writers claimed that Christ was divine and that Christ Himself claimed to be divine in a qualitative sense that no other man is divine there can be absolutely no doubt whatever.

Isaiah in so many words called Him, "The mighty God, the everlasting Father" (Isa. 9:6).

John said, "The Word was God," and "the Word was made flesh and dwelt among us" (John 1:1-14).

Paul said He was "God manifest in the flesh" (1 Tim. 3:16), and called Him "The Lord of glory," (1 Cor. 2:8) and "God over all" (Rom. 9:5).

Say, could they have said all this about you or any other mere man?

A Unitarian preacher said to an evangelical clergyman, "If the doctrine of Christ's deity were true, I am sure so important a doctrine must have been revealed with a clearness no one could have mistaken."

"Well," said the clergyman, "What language would you have chosen?"

"I would have called him the true God," replied the Unitarian.

"That's right," said the old preacher; "and that's just what John did call Him, 'even His Son Jesus Christ; this is the true God'" (1 John 5:20).

And then do not tell me that Christ did not claim a divinity different from that of any other man.

He called Himself the "Only begotten Son of God," and for this you know the Jews tried to stone Him to death one day, and when Jesus said, "What is this for?" they said, "Because you, being a man, claim to be equal to God and so make yourself to be God, and you are a blasphemer and you ought to die" (Matt. 26:63, 64; 27:43; Luke 22:70, 71; John 19:7; 5:18; 10:23).

Why did not Jesus Christ set them right if they were wrong in their estimate of what He claimed?

He owed it to Himself, and to the world, and by every principle of philanthropy and every law of decency. He owed it to them to save them from the horrible murder they were contemplating.

But He acquiesced in the charge, and allowed it to stand in all of its repulsiveness to the Jewish mind, and sealed His claim by His own heart's blood on the cross where they condemned Him to die because He said, "I am the only begotten Son of God."

Of course He claimed to be just what the Jews said he was.

The Ground of Christ's Claim

He claimed His deity on the threefold ground of His divine knowledge, His divine power, and His divine authority.

1. As to His divine knowledge. He said, "No man knoweth the Son but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him" (Matt. 11:27; Luke 10:22).

What a daring, what a tremendous statement! How profane and how shocking if He were only a man! Would any mere man dare to say that he knew God as well as God knew him? Would you?

2. As to His divine power. Among other things He said these three:

(1). That He had ability to do whatever the Father did. "Whatsoever things the Father doeth these also doeth the Son likewise." What man ever used language so daring as that and claimed the full right and power to do all that the eternal Father had the right and power to do?

(2). That He had the power to raise the dead. "As the Father raiseth up the dead and quickeneth them even so the Son quickeneth whomsoever He will." He said He would raise up His own body (John 2:19-21), and that the day was coming when all the dead would hear His voice and come forth out of their graves. How could He do this if He were not God in some sense that no other man has ever been?

(3). That He had power to forgive sins. He said so in so many words. The Jews were right when they asked, "Who can forgive sins but God only?" But Christ not only claimed the right and power to do so, but He emphasized His claim and proved it by a miracle.

3. As to His divine authority. He said in the plainest terms that He will be the universal Judge at the last great day. He said, "The Father judgeth no man but hath committed all judgment unto the Son." He says that He "will sit on the throne of his glory" and all shall be gathered before Him.

What mortal could say things like these? Who is this who professes to be able to scrutinize the thought and secret motives of men, to sit in judgment upon their words and their deeds and claim the authority to grasp and wield the divine thunderbolts of retribution, if He be not something more than

a man? Did ever man make a claim like that? Would you, a man, dare to make it?

These are only a few of His claims.

He said, "Before Abraham was, I am." Could you, a man, say that?

He said, "Glorify thou me, O Father, with the glory I had with Thee before the world was." Could a Roosevelt, a Gladstone or a Napoleon say that?

He says to the weary soul, "Come unto me and I will give you rest." Could you, a man, say that?

He says that faith in Him means eternal life. Could you, a man, say that?

He said that He was sinless. He said, "Which one of you convinceth me of sin?" Could you, or any other man, say that?

He not only allowed Thomas to worship Him as Lord and God, but He distinctly said in so many words, "All men should honor the Son even as they honor the Father." Could you, a man, say that about yourself?

He says He is coming again in the clouds with great glory. Could you, a man, say that?

He says He is going to bring His holy angels with Him. How many angels are you, a man, going to bring with you?

A man who can read the New Testament and not see that Christ claims to be more than a man can look all over the sky at high noon on a cloudless day and not see the sun.

Oh, I know your verse. You say, "Did not Jesus say, 'My Father is greater than I'?" Yes, and God was greater than Jesus was in His humanity.

But your verse knocks the props out from under your own argument. Because if Jesus was only a man, what need was there that He should tell us that His Father was greater than He was. Suppose you should get up and say, "God is greater than I am!"

The Preacher's Testimony

Now let us go a little farther. Why do I believe in the divinity of Jesus Christ?

1. I believe it, for the reasons just given. Because the Bible writers said, He was divine, and because Christ Himself claimed that He was divine.

2. I believe it, because of His matchless character. He never for a single second wavered in the sublime self-consciousness of who He was. And He delivered the goods. His God-like life was His answer to every questioning or uncertain soul.

Then look at the universality of his character, its completeness and its moral perfection.

Born in a particular race and in a particular age, the whole world, in our age as well as in His, has found in Him its ideal and the answer to its every spiritual appeal.

Every man has some good points but Jesus Christ has them all; and He had them all in absolute perfection. He was the only impenitent man that ever lived. And He died that way. He prayed for others and said, "Father forgive

them," but He never prayed for Himself and said, "Father, forgive me," because there was nothing in His life which needed to be forgiven.

3. I believe it, because of His masterly teachings.

"He spoke as never man spoke." That is what the officers said when they came to arrest Him, and they were right.

If the books that have been written about His words were gathered up they would fill a thousand Congressional libraries, but His words alone would hardly make a vest-pocket edition. But their heights have never been scaled; their depths have never been sounded.

The infidel comes along and sets up the teachings of Confucius and Buddha over against that of Jesus Christ, but I challenge the comparison. I know great truths fell from their lips and that the non-Christian religions have many ethical utterances worthy of profound admiration. But we have conceded too much.

Take the teachings of Jesus Christ about the great fundamental ethical conceptions, such as love, and truth, and purity and duty, and where in any non-Christian religion or when on the lips of any non-Christian teacher did the world ever see or hear moral philosophy so profound, so radiant with divine glory and so God-like as that which came from the heart and mind of this marvelous man of Galilee.

4. I believe it, because of His marvelous influence.

The biggest proof of the deity of Christ is just Christianity itself. Harnack's book, *The Expansion of Christianity*, does not allow the deity of Christ, but read it and tell me how such things could ever be wrought save by a power divine.

What did Darwin mean when he said, "A man about to be shipwrecked on some unknown coast will devoutly pray that the lesson of the missionary will have reached that far"? He meant that where the gospel has not gone civilization has not gone, and such a shipwrecked man would likely find himself in the soup tureen of a tribe of husky cannibals.

Take Christianity out of civilization; take it out of art, music, literature, and most of all out of the human heart and life, and you would have little left worthy of the name.

Confucianism, Buddhism and Mohammedanism have proven by their results that their founders were not divine, but to account for Christianity on any other basis than divinity is a historical impossibility. You might as well go out with a tallow candle to illuminate a golden sunset. You might as well try to paint a Sistine Madonna with a charcoal pencil.

What Jesus Christ always has been He is today, the transformer of the world's life, the reconstructor of human society, the animator of human progress, the one master-moulder of the world's

civilization. And by this I know that He is divine.

5. I believe it, in the next place, because of His mighty work. Jesus said, "The works that I do bear witness of me that the Father hath sent me." Look at His miracles and like Nicodemus you will have to say that God was incarnate in the man who did such wonderful things.

Look at the greatest of them all—His resurrection. There is no better attested fact in history. I am more certain that Jesus rose from the dead than I am that there ever was a Declaration of Independence or that the battle of Bunker Hill was fought.

The Great Redeemer

But greater after all these are the miracles of His grace; and these He is doing today as in the days of old.

He is redeeming all kinds of people, the good, or rather what we call the good, as well as the bad. He takes the rich and shows them how really poor and naked they are. He takes the self-sufficient and shows them how really dependent they are. He takes the moral man and the moral woman, strips them of the worthless rags of self-righteousness and redeems them one and all to a new and powerful life.

Yes, and He does the same thing for the roué and the debauchee and the drunken sot. The chemists of the Standard Oil Company took the black, foul,

filthy and stinking residue of the refinery and made it into pure, white, transparent paraffine.

That is wonderful enough. Yet a man can do it. But a man cannot take a human heart that is black with sin and make it clean and white like snow; he cannot take a human character befouled and besmirched with the pollution of hell, and transform it into one of the world's mightiest instruments for righteousness. It takes a God to do that.

Sam Hadley's Conversion

When a student in Princeton University, I went down into the lower part of New York City and worked in the old Jerry McAuley mission.

I there met that marvelous man, Samuel Hopkins Hadley, and learned from him the story of his wonderful conversion.

How I used to like to sit and hear him tell it!

He said, "I was a bad man and I wanted to be good. I wanted to be honest, but I was crooked. I wanted to pray, but I was always cussing. I wanted to be truthful, but I was a liar. I wanted to be sober, but I couldn't stay on the water-wagon. And I said, 'What am I to do? My ideals are all right, but I can't reach them. What must I do to be saved?'"

That is the great question. If you have never asked it, I pray God you may ask it now.

The Universalist says, "Quit your meanness, but you'll be saved anyhow if you do your best."

The Theosophist says, "Aspire and you'll be a god in a few million years."

The Spiritualist says, "Wait till you are disembodied and you can make better progress."

The Christian Scientist says, "Sin has no reality; you've nothing to be saved from; so don't worry."

The Unitarian says, "Be good and you'll come out all right."

But Hadley had tried to be good long enough and never got anywhere. And he said, "I'm sick of sin; I'm burdened with guilt and I want the burden to roll off. I want peace; and I want to be good and I want an assurance that will stand the test of life and death and eternity."

Then Jesus Christ, the mighty Saviour, whom God sent, stood before him, and He said, "I can do all this for you; will you let me do it?"

And like the mighty Christ He is, He took the poor, worthless drunken bum, redeemed him by His infinite power, and made him one of the great apostles to the outcast.

Yes, it takes some one who is more than a man to redeem humanity like that.

Men and women, has He ever touched your lives? Do you want a Saviour like that?

Why Jesus Was Called the Son of God And the Only Begotten Son

By Rev. Christopher G. Hazard, D. D., Catskill, N. Y.

THE subject of the begetting of the Son of God is the most holy place of human thought. It may be entered upon only with a priestly purpose. Here we are dependent upon the Schechinah for light, our natural reasonings are darkness, in God's light we see light, in God we praise His Word.

In the incarnation God united Himself to humanity and humanity to Himself. God's eternal self-expression, that Word who was with God, and who was God, became flesh, and dwelt among men, the eternal, became the temporal manifestation. The only begotten Son declared the hitherto unseen God. Men who had beheld God's glory in the heavens now saw it in the face and in the fullness of Jesus Christ.

Why Discuss the Subject?

We confess the sacred mystery. Of all questions this is the least open to discussion. But the discussion is forced upon us. It is forced upon us, not only by the objections and arguments of reasoners, but by the exceedingly important nature of the question at issue.

The truth of the incarnation as given by the evangelists has been regarded by

the Church as of so vital a character that the whole Christian scheme has been staked upon it. It has been the doctrine of a standing or falling Christianity.

Men have struck thrice at the very life of Christ and His Church; once in His crucifixion, once in the denial of His resurrection, and again in the denial of His incarnation. The thrust at the incarnation has been held to be the deadliest of all because it has been an attempt to kill Christianity at its very inception.

I.

THE TRUTH A THREEFOLD CORD

The singularity of Christ as the only begotten Son of God is dependent upon His descent from the divine Father and the human mother, and His divine-human nature.

1. As to the divine Fatherhood, it is evident from the Gospels that Christ was conscious that God was His Father in an immediate and peculiar sense. He does not regard Himself as a son of God, but as the Son of God. He did not think of Himself as God's son in the meaning of being one of God's offspring, according to the poetical idea

adopted by Paul in speaking of human relationship to God in general.

After the divine attestation of His sonship at His baptism, at least, He never acknowledged an earthly father.

In His references to Himself as the Son of Man there is no more than an emphasis upon His true humanity and office.

When His enemies sought to kill Him it is stated that it was because "He called God his own Father, making himself equal with God," but that He had not misconstrued the utterance that came from heaven at His baptism, "Thou art my beloved Son; in thee I am well pleased," appears from the coming of the voice out of the bright cloud on the Mount of Transfiguration, "This is my beloved Son, in whom I am well pleased; hear ye him."

"We were eyewitnesses of his majesty," says the apostle Peter, "for he received from God the Father honor and glory, when there was borne such a voice to him by the Majestic Glory, This is my beloved Son, in whom I am well pleased, and this voice we ourselves heard borne out of heaven, when we were with him in the holy mount."

Had Jesus been born of a human father God could not have been well pleased in Him, for the taint of sin which runs through our race, descending from our fathers, would have made divine satisfaction in Him impossible.

Adam was creation's head, not Eve; man, not woman.

From Adam was our moral taint derived, from man, not woman.

Mary could be the mother of the sinless One, but Joseph could not be His father.

So Luke calls Him the "supposed" son of Joseph, while Matthew traces His descent directly from Mary.

2. As to the human motherhood, it is evident from the Gospels that the Virgin Mary was the chosen instrument of the incarnation, and that in fulfilment of the prophetic prediction, "Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Immanuel," her Son was born.

She had the blessedness and joy of being the chief minister of Christ to the world. She shared in the giving of a Saviour to mankind, the most glorious thing that God ever did. She desired no greater name than that of the Lord's handmaid in her highly favored election.

None of the vain titles that men have given Mary have pleased her. It was enough for her that all generations would call her blessed. "Queen of Angels" and "Mother of God" have not been terms of her seeking. Having introduced her Son she was content to fade out of the later Scriptures, obscured by the brightness of His rising.

Ineffably beautiful, transcendently honored, supremely favored, Mary has been most exalted in her humility. Rejoicing in her Saviour as well as her Son, she manifests no trace of that vain-glory which men have imputed to her meek and lowly heart in their doctrines of her sinlessness and mediatorship.

Hers was a position that only an angel could explain. Supernatural experience is too high for the world; it is looked upon with doubt and suspicion. For Christ's sake she bore reproach. She endured the cross of a high and holy calling, despising the shame, for a joy that was set before her.

For, in her pondering heart, Mary knew that God, who had done to her great things, and Holy is His name, would bring forth her righteousness as the light, and her judgment as the noon-day. We may attach to the consciousness of this Hebrew maiden the words of Coleridge, and impute to her,

"The hopes, and fears that kindle hope,
An indistinguishable throng;
And gentle wishes, long subdued,
Subdued and cherished long."

And we can see that God, who was about to say, "Thou art my beloved Son; in thee I am well pleased," had prepared for her a joy second only to His own, and that He sustained her through the trial of it to the vindication and the glory of her place in sacred history.

3. As to the divine-human nature of the only begotten Son, we may quote Paul's words to Timothy, "Without controversy great is the mystery of godliness; He who was manifested in the flesh, justified in the spirit, seen of angels, preached among the nations, believed on in the world, received up in glory."

But when this, and much more, has been said, we shall not have explored to its bounds this region of mystery. We do not understand our own natures, how much less the nature of the incarnate God!

Yet it is clear from the Scripture testimony that He who was begotten of Mary by the Holy Spirit was not less divine than God Himself, or less human than His mother.

That which John and his fellows heard, saw and handled concerning the Word of life had been from the beginning, yet they had fellowship with Him.

The life that had been manifested had been the eternal life, yet it was such a life that they could declare it to men.

Jesus was more than man in that it had been given to Him to have life in Himself. He was man in that this was a life that men could find in Him. In Christ, the Word made manifest, God is perfectly expressed.

In this manifestation there is that perfect humanity which is in the image of God in humanity. In this perfect humanity Christ was in a different sphere and on a different plane as compared with us, but it was a sphere, and it was a plane, to which we were to be brought. His relation of oneness with the Father was in some sense to be shared with men, though in other senses it would be incommunicable.

His was a new order of humanity. He became the firstborn and the head of a new and spiritual race. He was the prototype and the creator of new creatures. He was the true Vine, as distinguished from our original and false stock.

Through this only begotten Son God would spiritually beget many sons unto glory.

II

THE ELEMENT OF TIME

The only begotten Sonship of Christ embraces these elements of divine Fatherhood, human motherhood, and divine-human nature in an element of time.

Christ was begotten in time. The language of the second Psalm is, "I will tell of the decree: Jehovah said unto me, Thou art my Son; this day have I begotten thee."

Thrice the New Testament writers echo this divine statement, "This day have I begotten thee."

The writings of John are peculiarly devoted to Sonship, he is in a special sense the scriptural authority upon that subject, but he does not seem to agree with the Nicene Creed in its statement that Christ was "begotten before all worlds." He connects the begetting

of Christ with the incarnation rather, and gives to Christ's pre-existence the title of Wordship, not Sonship.

To John, the Trinity before the incarnation consisted of God, the Word, and the Holy Spirit; after the incarnation it consisted of Father, Son, and Holy Spirit. [We are not so clear about this distinction before and after the incarnation, but offer no objection to it because in the author's mind it does not essentially affect the eternal sonship of Christ. —Editors.]

"Christ's eternal Sonship is the central article of the Christian faith," says Professor David Smith, D. D., in an article in *The British Weekly*. Certainly Christ's eternal character is as important as that, but there is no sacrifice of this in substituting the Word for the Son in the Godhead prior to the making of the Word flesh.

This view of the begetting of the Son of God in time but not in eternity has an important bearing upon the question of the virgin birth. The direct testimony to this supernatural origin of Christ's humanity lies in the Genesis promise to the seed of the woman, the Immanuel prophecy of Isaiah, the accounts given by Matthew and Luke, and the passage in Galatians 4:4, where Paul states that Christ was "born of a woman," (the *Twentieth Century New Testament* translates the passage, "a woman's child").

These testimonies are enough to establish the fact of the virgin birth, indeed, we could spare the statement of Paul, and yet have two witnesses in each Testament. But when we see that the only Son of God known to the Scriptures is the only begotten Son of God, and when we confine the begetting of the Son of God to time, then it appears that all the Scripture references to God's Son are references to His only begotten Son, and, further, that they are references to this begetting.

The testimony to the virgin birth thus becomes abundant indeed. The objections to the virgin birth that are urged upon the grounds of the paucity of testimony in Mark, John and the Epistles, and the apparent unconsciousness of Jesus on the subject, all disappear. The Scriptures are seen to blaze with the glory of the only begotten of the Father, conceived by the Holy Ghost, born of the Virgin Mary, full of grace and truth.

The Life of the Church Involved

The church has well felt that the controversy over this truth of the begetting of the Son of God has been a conflict in which she has contended for her very life.

"If Christ hath not been raised, your faith is vain; ye are yet in your sins," wrote Paul to the Corinthian church. Similarly we may say that if Christ was not supernaturally generated, we cannot be regenerated; we are yet in our death.

It was by this generation that Christ

became a quickening Spirit. It was thus that He obtained a fund of the divine nature to bestow upon believers. It was this that enabled Him to promise to believers an immediate possession of that eternal life which He was, which He manifested, and which He gave. He gave that life by virtue of His sacrificial death, He gave it by virtue of God's declared acceptance of the sacrificial death in the resurrection, but He gave that life first of all by virtue of having it to give, and He had it to give because He was not Joseph's son.

God meets our shortage of life with a gift of life, and this life is in His Son; he that has the Son has the life, and he that has not the Son of God has not that life.

Unto this life God begets us by the gospel, the gospel of new sonship, as many as receive Him, to them God gives the right to be called His sons, even to them that believe on His name; such are born of the Spirit, through the seed of truth which is sown in our human hearts. It is the truth of the name of the only begotten Son, for our Lord says, "He that believeth not hath been judged already, because he hath not believed on the name of the only begotten Son of God."

There are Platonic ideas of a previous existence, and of reincarnation which possibly relate to dim race memories of Eden and senses of the need of a new birth. Would that men might see how plainly the gospel goes back to our remotest state, and how it offers to more than restore it.

Man is made by long and wonderful processes, and so is he unmade. Man is re-made, but not without long and wonderful processes, and these set in when he believes on the name.

Thenceforth, however long and difficult the struggle between the two natures that are in him, he may know that the elder shall serve the younger; that the flesh shall at last yield to the spirit. The spiritual may be infantile in the new-born soul, but it *exists*, and it will come to its maturity.

We read the delightful writings of those who trace man's evolution up to the present time; we are astonished and impressed by their learning, their culture and their ability. They tell us of human nature as a divine soil, slowly bringing forth divine men. They picture the long road over which man has made his painful way up to his present height. They prophesy the glorious consummation, when man shall have climbed to the very throne of God, and seated himself there as though he were God Himself.

But over all these views of past and future there hangs the darkness of minds unilluminated by the glorious gospel of the only begotten Son.

They do not show us that unless that soil is sown with the seed of God it will bring forth the thorns and thistles of fallen nature inevitably. They do not find anywhere upon the long road of human progress the Christ who is the

only leader to that city that hath foundations.

They do not foresee that the true glory of man is not in aspiring to God's throne, but to His service: not in becoming God, but in becoming God's.

They are not supernatural men, with a divine insight; they are natural men, with human blindness. They are not supernatural men, because they do not believe in the supernatural Man. In the light of revelation and of the human progress that has followed belief in it they are judged already, because they have not believed on the name of the only-begotten Son of God. They lack the renewing that is the fruit of this renewing faith. Their glorious fancies of the empire of man will mingle with his dust, and theirs.

As the glorious service in St. Paul's Cathedral in London proceeded, and as the great words, "When Thou tookest upon Thee to deliver man, Thou didst humble Thyself to be born of a Virgin" seemed to be sung by a choir of angels, the mighty organ thrilled and pealed in agitated and adoring wonder, the vast place was filled with the consciousness of the holy and blessed mystery; all souls were hushed in humble devotion, there

was a spirit of quickening in the air, the hope and faith of a new life were abroad.

It was a figure of the assembled church, adoring the manifestation of the endless life, and rejoicing in the power and prospect thereof through her deathless faith in the only-begotten Son of God!

CHRISTMAS, 1920

By Rev. Christopher G. Hazard, D. D.

As time comes back to Bethlehem
With shepherds and with wise men three,
It doth amaze both it and them
To find Christ still in infancy.

For Christ hath passed through centuries
And sits resplendent on a throne,
Yet in the world a child He is,
Forlorn, forsaken and unknown.

O shepherds, hasten with your joy,
And wise men bring your gifts again,
And time proclaim this wondrous boy
As Prince of Peace and King of men.

That heaven's doors may open wide,
Its light to shed on darkened days,
Its songs to send, an earthward tide
Of sweet goodwill and gladdened praise.

Daniel's Great Image Or God's Prophetic Program

By Charleton Steen, London, England

This subject has been frequently treated in these pages, but it is of unflinching interest and growing more so as the end approaches. Moreover, we publish this article from the *London Witness* by special request.

However, a caution may be needed as to the way in which the concluding words of the article are to be taken. It must not be supposed that the author is opposed to the government under which he lives, which to him indeed, is the best on earth at present. He is merely showing from the Scriptures that it is not the last and the best that ever shall be, and he would comfort his contemporaries, and especially the saints of God, by turning their eyes of faith toward another, and loosening their hold, spiritually, on this.—Editors]

I

ISRAEL'S SUPREMACY

God's purposes for Israel included their supremacy as a nation over all the nations of the earth. They were to be the "hub" governmentally, as they were geographically, and around all other nations were to gather. For "when the Most High divided to the nations their inheritance * * * He set the bounds of the peoples according to the number of the children of Israel. For the Lord's portion is His people; Jacob is the lot of his inheritance" (Deut. 32:8, 9).

Again of their king we read, "Yea, all kings shall fall down before him, all nations shall serve him" (Ps. 72:11). In the millennial reign of their Messiah all this will be literally fulfilled. (See Isa. 2:1-4; Zech. 14:16-21.)

The supremacy of the nation under the first covenant was conditional, the conditions being stated in those two great chapters, Leviticus 26 and Deuteronomy 28.

The nation, alas, utterly failed, and thus provoked God to wrath, so that in 721 B. C. the ten tribes were dispersed into Assyria, and in 606 B. C. Judah and Jerusalem were taken captive by Nebuchadnezzar. Thus true to the prophetic warning, supremacy passed from them into the hands of the Gentiles, and there it still remains. That this was the direct act of God, also what it meant to the nation, is described in Jeremiah 27:1-11.

Thus for the first time in history God handed over to a Gentile king the supremacy of the government of the earth. Note in reading Jeremiah 27 that it is universal, i. e., to earth's remotest bounds. Its God-given dominions Nebuchadnezzar never fully possessed. Yet God gave him all. With this began "the times of the Gentiles" (Luke 21:24).

II

THE TIMES OF THE GENTILES

Concerning these times God has not left us in ignorance. We know exactly how these times are going to end, for in Daniel 2 and 7, God has given us their rise, course, character, and destiny.

It is not without significance that these times begin with an image, and close with an image. (See Matt. 24:15; Rev. 13:14, 15.)

When God took supremacy from Israel and handed it over to the Gentiles there is one thing He did not do—He never gave the Gentiles His glory.

Ezekiel saw "the glory" leave the holy Ark, hover on the threshold of the house as loath and grieved to leave it (Ezek. 10:18), and then take its final departure from the city (Ezek. 11:22, 23). That glory will not return until He, "the God of Israel," returns in manifested glory as "the Lord whom they seek, even the messenger of the covenant in whom they delight, to his temple" (Mal. 3:1).

With the departure of the glory we have God revealing Himself in a new title, even as "The God of heaven," and there is mentioned for the first time "the kingdom of the heavens" (Dan. 4:26), God no longer ruling and reigning from His earthly throne, the holy ark in Jerusalem, (Josh. 3:11) among the kingdoms of men, but from His throne in Heaven. Henceforth "the heavens do rule."

III

THE MYSTERIOUS DREAM

Nebuchadnezzar had a dream (Dan. 2:1) which he had forgotten, no doubt, that God might give it to Daniel by revelation. As Paul received by revelation the secret of "the mystery," so Daniel received by revelation "the times of the Gentiles" (Dan. 2:19).

This great revelation is most important for God's people in these days, but how few have any knowledge of it! It is the Devil's purpose to keep the saints blind to the prophetic word. Not only is he the deceiver of the nations, but also the deceiver of the saints. There is no teaching like the prophetic Scriptures that will loosen our roots here, and separate and consecrate us to a rejected Lord. If the church, world-wide, had been living in the great revelation given to Daniel, much of the sadness of the last few years would have been impossible, and indeed, it might have prevented the terrible war.

Men taunt us with, "This is your Christianity; it has utterly broken down." Our answer is, "It has never been tried." Professors have been shown up, saints have failed, but Christianity has never had a fair trial.

IV

THE IMAGE INTERPRETED

This image is called by God "great," "bright," "excellent," "terrible." It was the image of a man, for it covers and controls man's day (1 Cor. 4:3). It was composed of four metals: gold, silver, copper, iron, and towards its close an admixture of baked clay with the iron. Each of these metals represents a kingdom, and the whole period is covered by four kingdoms, viz., Babylon, Medo-Persia, Greece, and Rome (See Dan. 2:27-45; 8:20, 21; Luke 2:1-4; 3:1).

It begins with the act of God in giving supremacy to Nebuchadnezzar, hence Babylon is the head of gold. It finishes with iron, mixed with miry clay.

I give here an interesting table of the values (in 1918), gravity, and tenacity of these metals.

	Values.	Weights	Tenacity
	(Specific Gravity).		
Gold.....	£3 17 10 1-2 per oz. troy.	19.3	150
Silver.....	4 0	do.	10.5 187
Copper.....	3-4d.	do.	8.94 302
Iron.....	1-8 of a 1-4d.		7.79 549
Clay.....	Nil		2.2 Nil

This table speaks volumes. Notice the great depreciation of the metals in value and weight, and yet at the same time they increase in tenacity.

It is the values and weight God means when He says, "Another kingdom shall arise after thee inferior to thee" (v. 39), i. e., Medo-Persia inferior not in power and tenacity, but in divine weight and value.

Therefore the astounding fall in values must refer to government, and not to power and territory. The depreciation, in other words, is seen in the character and quality of the government.

Gold is the metal of which the head (Babylon) is made, representing government after the divine pattern. "O thou king, the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honour. . . whom he would he set up, and whom he would he put down" (Dan. 5:18, 19).

This will yet be seen in the millennial kingdom of our Lord. The fact that no man is able to so reign in righteousness as God's king on earth does not alter the standard of government. It only reveals the fall of man.

After sixty-six years of the gold it passes away, and the silver (Medo-Persia) takes its place in the image. It is a greater and mightier kingdom than Babylon, but further removed from the pattern as seen in the head of gold. Devolution is coming in.

The government of Medo-Persia was a bureaucracy, i. e., "a system of government carried on in departments, each under the control of a chief."

The effect of this is seen in Darius the king's helplessness to save Daniel, whom he longed to save (Dan. 6:14-16). This would have been impossible under Nebuchadnezzar.

After two hundred and seven years the silver passes away and the copper (Greece) comes into the image. Here is a still further depreciation. In the government of Greece we have militarism. The despot is further removed, and many despots take his place, guided by their own ends and ambitions.

After a broken and fragmentary history lasting three hundred and ten years, Greece passes out of the image, and Rome, the iron, the fourth and last power, comes in, and it is in this kingdom that we find displayed the furthest departure from God's mind in government.

As she took her place in the image Rome was nominally democratic, but in her last and final stage the clay becomes so mixed with the iron, the government becomes so impregnated with the clay, that we read "partly strong and partly brittle" (Dan. 2:42).

If we wanted to express the condition of government in our own land to-day, where could we find more fitting words than these? As we reach the end these things will wax worse and worse.

What a departure from a head of gold to feet of clay! The one of God, and the other of the dragon. The much vaunted democracy of to-day is one of the signs of the breaking up of everything and the near return of the Son of Man, who as "the stone" will strike the image and grind it to powder.

The destiny of the great world powers is destruction. All the governments of "the image" will not avert its terrible doom. It has been weighed in the balance and found wanting.

V

THE KINGDOM OF CHRIST

The stone which strikes the image is a subject of fascinating interest and delight to the Lord's people.

The stone is Christ in His "Son of Man" character. It is a picture of His second advent, His Mount Olivet descent for the destruction of the world powers, and the deliverance of His people Israel, and that countless multitude of Gentile believers of that period who will be saved and safely brought through the Great Tribulation (Rev. 7:14).

The striking of the image is said by some to be the work of the gospel. This cannot be.

The gospel is redemptive, the stone destructive. The gospel is a process of long years, the stone striking is an act. The gospel teaches submission to the powers that be; the stone ends them in judgment.

Neither are we to look to the first advent of Christ for the fulfilment. Then the fourth great power had just come into the image for Christ was born in the reign of Caesar Augustus, and the image was not then destroyed.

However, this question as to when the stone strikes is settled for us by the Word of God.

He has given us a *time note*. We read in verse 44, "In the days of those kings shall the God of heaven set up a kingdom."

What kings? The kings of the ten kingdoms that shall arise, "The League of Nations," seen in the ten toes of the image, the last phase or development of the fourth great power.

The stone becomes a great mountain, symbol of a great kingdom, and fills the whole earth (Dan. 2:35).

VI

WHERE DO YOU STAND?

In closing, I would ask you to notice the two great forces at work here—the image and the stone, and seriously and solemnly at His feet ask the question, Where am I?

Am I, in spirit, in the image or in the stone? I cannot be in or with both.

This simple examination will settle my

Moody Bible Institute Monthly

relationship to the great world powers which are traveling on as fast as time can carry them to their destruction and doom.

This is God's answer to the cry of the politicians of the image, viz., "A world made fit for democracy to live in." In

other words a world made fit for the brittle clay that Christ in His manifested glory will grind to powder!

The Blind Men at Jericho

By David Bingham, East Orange, N. J.

THERE is an apparent difficulty in harmonizing Matthew 20:30; Mark 10:46, and Luke 18:35. One solution is that there were three men, but this involves the unprecedented idea of two blind men sitting together and begging. Matthew and Mark do not say that they were begging. The Authorized Version is in error in Mark, having apparently followed Luke's statement. Matthew says that there were two, but his statement begins with

"and behold" (Kai idou) which is not a mark of time, as is apparent from its use in Matthew 28:2, of an event already past, and in 28:7 of one yet to come. The man at the entrance inquired the reason for the multitude, but he at the other gate was evidently expecting Jesus to pass that way.

The first one healed, followed Christ into the city glorifying God, which he could only do by telling others what had been done to him, and of these others

none would be more interested than his fellow sufferer who sat near the other gate. As Christ spent the day with Zaccheus, he would have plenty of time to seek Bartimeus and tell him to appeal to Jesus as the Son of David. Doubtless he sat beside him until Jesus passed by. This accounts for the similarity of the healing to which Matthew, as an eyewitness, adds that "Jesus touched their eyes," and they followed Him (on the way) toward Jerusalem.

Singing Stars and Other Signs Psalm 148:3

By Mrs. Helen A. Reynolds, Downers Grove, Ill.

DO THE morning stars sing together as a sign to us on whom the ends of the world are come, and do they in these days of increased knowledge herald the coming of the King of glory?

The coming together of the planets Mercury, Venus, Mars, Saturn and Jupiter, on December 17, 1919, was truly a glorious event. Astronomers were a little late with explanations which might have led many to have looked upon them with wonder and delight. One astronomer told of the intense interest with which the scientists watched the circumstance which occurs only once in two thousand years, while some of them made merry over any significance in the position of the planets at that time.

When these lights of the heavens move for seasons, for days and for years, they attract no especial consideration; yet when they assume unusual positions as signs, mankind uninstructed in "astronomic lore of the present day," possesses a wisdom which impels him to marvel concerning them.

Is Astronomy Worth While?

Science reaching out beyond the "revelation" and the pictured constellations, which come so beautifully clear in the early evening before the masses of the stars beyond are visible, has learned many facts concerning the stupendous forces of Almighty God; yet, thoughtfully considering the condition of the world today, we quote the words of a celebrated astronomer: "Are the fruits of astronomy worth all the labor and thought expended upon it?"

The Nativity of Moses and of Christ

Three years before the birth of Moses, the conjunction occurred in the sign of

Pisces, according to Josephus and the Jewish rabbis.

This sign was interpreted by the Egyptian astronomers and wise men as very favorable to the Jews, and unfavorable to the Egyptians, both Jew and Gentile concurring in the interpretation.

In the first chapter of Exodus we learn of the result of the prediction, and why Moses was hidden by his mother after his birth.

Within two years preceding the nativity there were three conjunctions of Jupiter and Saturn, occurring in the last days of May, the last days of October, and the first days of December.

All three conjunctions as on the occasion of the birth of Moses occurred in the sign of Pisces, the sign of the Fishes. Pisces signifying the worship of the one and only God by Jew and Gentile, was assigned to the Israelitish people.

A witness to the signs from the dawn of history, a prophecy of Peor, of old Chaldea, when Balaam the mighty prophet "takes up his parable," and the words that fall from his lips thrill us even today with the power of the Holy Ghost. "There shall come a star out of Jacob, and a scepter shall rise out of Israel."

Following his vision of the judgments to come, "He took up his parable, and said, Alas, who shall live when God doeth this!" "Prophecy came not in the old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (2 Pet. 1:21).

Led by astronomic signs the wise men of the Gentiles came to Jerusalem, and to Bethlehem of Judea, following his star, as we read in Matthew's Gospel. The star was the sign that led them to Bethlehem, according to the prophet Micah, foretold more than seven hundred

years before. "The star out of Jacob" of Balaam's prophecy was the "light to lighten the Gentiles and the glory of his people Israel" (Luke 2:32).

Return of the Jews to Palestine

The nations of the world are looking for a coming one. We are told in the Word of God, "When the Lord shall build up Zion, he shall appear in his glory" (Ps. 102:16).

The Jewish people are looking forward to national life once more in Palestine, and preparation for it is well begun in the land. "When the fig tree putteth forth its leaves, ye know that summer is nigh" * * * "even at the doors" (Matt. 24:32, 33).

At least a hundred and sixteen years ago the movement for national life began. About the same time the effort was set forth for world wide missions. This is the day of "chariots with flaming torches," and as God says, in the prophecy of Nahum, "the day of his preparation" (Nah. 2:3). Will a hundred and twenty years mark the completion of the "preparation day," and the building of the "ark of the Lord," as it was in the days of Noah?

The greatest occasion of all the ages for the earth, is set in the prophecies and psalms to be celebrated by singing and great rejoicing in the earth and in the heavens. "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads" (Isa. 35:10). "Let the nations be glad and sing for joy" (Ps. 67:4). "Let the heavens rejoice, and let the earth be glad" (Ps. 96:11). "Sing, O ye heavens; for the Lord hath done it: shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein: for the

Lord hath redeemed Jacob, and glorified himself in Israel" (Isa. 44:23). "I create Jerusalem a rejoicing, and her people a joy" (Isa. 65:18). "Ye that make mention of the Lord, keep not silence, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth" (Isa. 62:6, 7). "In this place will I give peace, saith the Lord of hosts" (Hag. 2:9).

The trend of events point to the culmination of Gentile times. "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled" (Luke 21:24).

The Coming of the Lord

The signs in the far north suggest the final tempest, the closing of the "Whirlwind Day." "The coming of the Lord with fire and with his chariots like a whirlwind" (Isa. 66:15).

"A continuing whirlwind * * * in the latter days he shall consider it" (Jer. 30:23, 24).

If the gospel plan of salvation is written in the constellations of the heavens above us, we may well consider their movements. "If the heavens declare the glory of God," it must embrace Christ and the plan of redemption through Him.

Astrology has perverted that which was given for the good and glory of mankind. These strange star pictures have long been recognized as the primitive revelation to man. Many of the most ancient astronomers, as well as more modern scientists and writers, allow that these picture forms of men, women, beasts and birds, in part at least, refer to "the seed of the woman" and His bruising the serpent's head.

Albumazar, a celebrated Arabian astronomer, born 805 A. D. in Turkestan, in a work attributed to him on "The Revolution of the Years," maintained that the world was created when the five planets were in conjunction in the first degree of Aries. That it will come to an end at a like conjunction in the last degree of Pisces.

Isaac Abrabanel, born in Lisbon, 1437, claiming descent from the royal house of David, and one of the most learned of rabbis, affirms as a settled thing that the conjunction of Jupiter and Saturn always betokens some great event.

Kepler, the great German scientist, after consulting the periods of the conjunctions of Jupiter and Saturn in connection with certain constellations, concluded that each such conjunction marked the approach of a climacteric or climax in human affairs.

Scientists have many theories, but thus far, even with the increased knowledge of the present day; whence it comes or whither it goes, remains an unfathomable mystery. As ancient astronomers made no mention of this great phenomenon, might it not be classed with "Fearful sights and great signs * * * from heaven" of Luke 21:11? What greater sign can be demonstrated than the final shaking of the earth and heavens, and which at times causes even the stars to appear to tremble?

The Beauty and Wonder of the Rainbow

We find the rainbow to have been the covenant sign given to Noah in Genesis; around the throne in Ezekiel's vision of the glory of God; and around the judgment throne of John's vision in Revelation, "Like an emerald to look upon." Yet, once more, and John beholds a "mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire" (Rev. 10:1).

In the precious stones of the earth, we have all the hues of that which represents the glory of God, so far as he would have us know it here.

In Ezekiel's vision the symbols fire, lamps, lightning and precious stones, follow the solar spectrum, or rainbow, order of colors.

We find them in the foundation and walls of the eternal city. The precious stones are wondrously beautiful and are typical of the works which with gold and silver will stand the fire in the last day. They are a challenge to all that is best in every life, that would aspire to be "to the praise of his glory" in the ages to come.

The same transparency and glory of color is found in the aurora borealis of the polar regions of the earth. Can it be that for fifteen hundred years the "heavens have been declaring the glory of God" and warning of judgment to come, while men of science have been looking upon it as a gigantic electrical display of nature, without purpose or design? Have we, as expressed by another well known scientist in psychic research, "broken through the veil" in other efforts as well?

God said: "Let them be for signs" * * * "and it was so" (Gen. 1:14, 15). Jeremiah, the prophet, admonishing the people of Israel said: "Be not dismayed at the signs of heaven" (Jer. 10:2). Nebuchadnezzar exclaimed: "How great are his signs!" (Dan. 4:3). In the Olivet discourse, Christ warns His disciples of the things to come in the last days. "There shall be signs in the sun, and in the moon, and in the stars, and upon the earth distress of nations, with perplexity. * * * Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken" (Luke 21: 25, 26). Paul witnesseth to the prophets, "Yet once more I shake not the earth only, but also heaven" (Heb. 12:26).

On June 6, 1912, Katmai Volcano, one of the Aleutian range, in Alaska, became suddenly active. Prof. Robert F. Griggs, of the Ohio State University, heading the scientific expedition of the National Geographic Society, in his report believes it to be the greatest volcano in the history of the world. They found that the whole of Alaska from the southwest to northeast is split by a fissure through which steam and fire are escaping. This fissure,

is a thousand miles long, reaching into the heart of Alaska.

The Cleveland News of December 20, 1919, reports the following special from Fairbanks, Alaska: "The sun spots are glaring and throwing off green and red flames, larger than the sun. It is the largest and brightest sun ever seen here. The people are frightened."

Ezekiel's Vision of the Aurora Borealis

Prophecy often reminds us of the whirlwind judgment and the trouble from the north in the latter days. In Ezekiel's vision of the whirlwind that came out of the north as described in the first chapter of his prophecies, we find many analogies to the aurora borealis of the polar regions.

From that which is symbolized by coals of fire, lamps, lightning and the brilliant transparent color of the precious stones, beryl, crystal and amber; the vision moves on to a place above the firmament, to the likeness of a throne as the appearance of a sapphire stone. The brightness surrounding the throne with the likeness of the appearance of a man above upon it, was like the appearance of the bow that is in the cloud in the day of rain. This was the appearance of the glory of the Lord.

Writers tell us that preceding the demonstration of aurora in the far north, a broad bow of light spans the horizon. The bow sometimes remaining several hours, heaving to and fro, before it sends forth streams of light; sometimes from the bow alone, at others, simultaneously shooting forth from many parts of the horizon; forming a vast sea of fire whose brilliant waves of red, yellow, green, sometimes steel color and violet, are continually changing their positions. Finally all uniting in a magnificent boreal crown of light, with the appearance of which the phenomenon attains its highest degree of splendor.

The brilliancy of the streams which are commonly red at the base, green in the middle, and yellow toward the zenith increases; while at the same time they dart with greater vivacity through the skies, sometimes accompanied by crackling, hissing, whizzing sounds. The colors are wonderfully transparent, the red approaching to a clear blood red, the green to a pale emerald tint. The earth glows with a magical light and all outlines tremble as if they belonged to the unreal world of dreams.

The Aurora a Sign?

Unlike the firmly set rainbow, around the throne of the vision, and which God gave as a covenant sign to all living creatures after the deluge, the bow of aurora comes before the demonstration a waving, unstable, awing symbol. The climax, the crown or copula of light in the heavens above in place of the sapphire blue throne of the vision, with all outlines trembling; suggests the one conclusive idea, that aurora is a sign to us "upon whom the ends of the world are come" (1 Cor. 10:11).

Moody Bible Institute Monthly

This cycloramic moving wonder of the north was first observed at Edessa, or Urfa, a city of Mesopotamia in 502, but the earliest display mentioned was in 688, in the *Annals of Cloon-mac-noise*, after a battle between Leinster and Munster, provinces of Ireland. The next three appearances were in Syria in 1097, 1098 and 1117.

Although there were many astronomers scanning the heavens there was no report of its having been seen for a period of nearly 450 years, when it again appeared in 1560.

In 1575 in Brabant, there were two occurrences described by Cornelius Gemm, a professor of medicine at Louvain, who compares them to spears, fortified cities and armies fighting in air.

A rare form of aurora is that in which the rays appear to hang from the sky like fringes or the folds of a mantle.

Another peculiar feature at times is its appearance below the clouds and near the earth. Another singular phenomenon is the appearance, below the arches, of a dark bank of cloud just above the northern horizon. It is so transparent that stars may be seen shining through it.

Gassendi, a French philosopher and mathematician, born in 1592, a friend

and correspondent of Galileo, gave it the name of aurora borealis.

Since his time it has been more frequently noted, although between the years of 1621 and 1707 a period of 86 years, there was no mention of its having been seen at all. It has been of such frequent occurrence during the eighteenth and nineteenth centuries, approximately every ten or eleven years, that few people have failed to witness the display.

God's Dealings With Job

In the long distant past the Lord speaks to Job out of the whirlwind, the symbol of judgment, and makes known to him that the morning stars held a very special place in his design in the beginning. They were created to manifest joy as well as for signs, and they sang together.

We may not understand it, but God says so. They were to come together at long intervals through the ages for a like demonstration and for a sign to us; and through centuries appearing each in turn to delight—for whoever beholds a morning star without a thrill of joy? Are they not a pledge of the returning Lord to all who look for Him? "I am the root and the offspring of David and the bright and morning star" (Rev. 22:16).

THE GOLDEN STAR OF BETHLEHEM

By Rev. Henry Ostrom, D. D.

O golden Star of Bethlehem!
Hung forth in the window of time,
Our stars of gold tell of tribute fair,
But thine is a glory sublime.

Thou lightest the way to yon lone hill
Where the battle supreme was fought,
Thou lightest the way to Calvary's cross
Where the wonders of love were wrought.

My star! my own! I claim thee by
faith;

Thou declarest a kindred sign;
For, lo, the battle was fought for me,
And the victory won is mine.

Ah, He for whose name the star shines
forth

The battle-scarred earth could not hold;
We gaze entranced, for life over death
Proclaimeth this one star of gold.

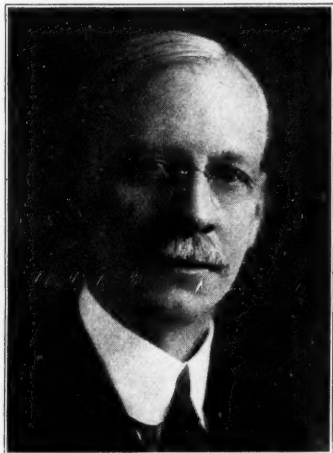
In peace or war, 'tis exalted high,
And its record? This is the sum:
That He in whose name it hangeth there
As the King of the world shall come.

A Winsome Soldier of the Cross

Rev. F. E. Holloway

By Rev. Howard W. Pope, former Superintendent of Men in the Moody Bible Institute

ABOUT eleven years ago a young lawyer in Seattle closed his desk on the first day of January, and said to himself, "I am forty-two years old. I have been a church member nearly all my life. I have taught Bible classes, helped some in a general way, but I have never been a vital force in the kingdom of God. If I should die to-night what have I to show for my life in the way of soul-winning? Practically nothing. I am resolved what to do. I will go to the Moody Bible Institute, take a course of training, and devote the rest of my life to definite religious work." In a few days I had a letter from him, stating his case and asking my advice. I advised him to come, assuring him that with his college and legal training, and many years of law practice, he would have no difficulty in securing a good position. In a few days he was with us. He enjoyed the systematic study of the Bible exceedingly, and the practical work of the Institute. I found him a very acceptable supply in the churches. I remember that one Saturday a Presbyterian church inquired what kind of a supply I could furnish for the next day. I replied that we had a Presbyterian minister who had had a dozen years of experience, and also a lawyer who had been addressing juries a dozen years. The man replied, "I think we will want the lawyer, but I will let you know soon." In a moment came a call from another Presbyterian



F. E. Holloway

church. I gave them the same option, and they said, "Give us the lawyer." Hardly had I hung up the telephone when the first committee called again, saying, "Give us that lawyer, for we need a live wire at our church." Churches usually think that a few years in law practice or business makes a man more practical than the same length of time in a theological seminary, or even in the pulpit.

In a year or so Mr. Holloway was

called to the Congregational church in Pueblo, Colo. Here he served until Evangelist M. H. Lyon persuaded him to join him as advance man, and leader of his men's meetings. Later he was pastor of the First Congregational Church in Newark, O., and the Second Congregational Church of Denver, Colo. The war was a challenge to his patriotism, and he offered himself as a chaplain, and served over seas until the close of the war, when he was called to the Pilgrim Mission Church of San Francisco, Calif. He preached August 8, and installed a new pipe organ in the church in the afternoon. He married two couples during the week, though feeling very poorly. He died August 15, leaving a wife who had been his devoted companion in all his labors.

Mr. Holloway was one of the most winsome persons I have ever met. His face fairly beamed with sunshine. He was affable, courteous, and kind. He was genuinely interested in every one whom he met. As a consequence, everybody liked him. He was a charming conversationalist. He had traveled much, read widely, and was full of interesting information. Besides the usual periodicals of a minister's library, he always subscribed for *The British Weekly*, *The New York Times*, and *The Hibbard Journal*.

Mr. Holloway was as brave as he was winsome. Like a careful lawyer, he always read both sides of every import-

ant question. While thoroughly familiar with every phase of the so-called advanced thought, he was firmly convinced that the Bible was the only sufficient rule of faith and practice. He was always a preacher to men, and every sermon exalted Jesus Christ as the only Saviour.

While a student at the Institute he received a letter from leading citizens in Andersonville, Ind., where he had once practiced law, inviting him to address a mass meeting in the opera house, and assuring him that they believed that with his help they could carry the city for prohibition. He accepted the invitation, and the city went dry. The next morning he called on the lawyers and judges of the city

whom he had formerly known, and talked to them about Jesus Christ, and even prayed in some of their offices. This was all the harder because when he had lived there he had been more interested in the practice of law than in the King's business.

While a student at the Institute he one day met in Chicago a lawyer whom he had formerly known. The lawyer inquired what had brought him here, supposing that he was still in Seattle. Holloway replied that he was in the Moody Bible Institute, preparing for the ministry. The lawyer expressed his surprise, but added, "Holloway, the Bible is a great book. I am not a religious man, but if you will agree to teach a

class I will agree to get a company of lawyers to form a class and meet one night each week this fall to study the Bible." Mr. Holloway agreed to teach the class, but before the summer ended he was called to the pastorate in Pueblo.

During my life I have met scores and possibly hundreds of men who have confessed to me, and sometimes with tears, that they had made a mistake in not entering the ministry. Others in middle life have expressed a longing for more leisure to study the Bible, and more opportunity to engage in definite soul-winning work. I am convinced that many men could profitably follow Mr. Holloway's example, and spend the last years of their life in definite spiritual work.

Topics for the Week of Prayer, January 2-8, 1921

Suggested by the World's Evangelical Alliance

SUNDAY, JANUARY 2

TEXTS FOR SERMONS AND ADDRESSES

"I will lift up mine eyes unto the hills, from whence cometh my help." Ps. 121:1.

"Behold, how good and how pleasant it is for brethren to dwell together in unity!" Ps. 133:1.

"In the world ye shall have tribulation; but be of good cheer; I have overcome the world." John 16:33.

"Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me." John 17:20-21.

"The communion of the Holy Ghost be with you all." 2 Cor. 13:14.

MONDAY, JANUARY 3

THANKSGIVING AND CONFESSION

THANKSGIVING—For world-wide desire for union among those who love and serve Christ. For the testimony of prominent statesmen that only in the teachings of Christ can the way of true and lasting peace be discovered. For the discernment of a deeper sense of human brotherhood, and the determination by multitudes to serve one another by love.

CONFESSION—Of the weakness of our faith, and failure to commend the Saviour by our lives. Of the search for the solution of world evils by material means alone. Of the continuance of divisions and strife in the body of Christ, before a world that needs the Saviour. On account of declension from truth and love on the part of many who profess to follow Christ. Of the lack or recognition that Christians while in the world are not of the world.

SCRIPTURE READINGS—Pss. 32, 84; Luke 4: 16-32; Gal. 4:1-11.

TUESDAY, JANUARY 4

THE CHURCH UNIVERSAL—THE "ONE BODY" OF WHICH CHRIST IS THE HEAD.

THANKSGIVING—For the earnest search of the pathway of Christian unity. For the spirit of brotherhood and love manifested in many conferences between Christian leaders denominationally separated. For the deepened desire to make Christ King in every department of Christian life.

PRAYER—That the one flock may be united under the one Shepherd, Christ Jesus. That in the power of the Holy Spirit unity stumbling blocks in the way of unity may be removed. That the ancient churches may be illuminated and may abandon what is false in their systems. That the persecuting intolerance of the church of Rome may be destroyed. That religious liberty may be established in lands where Roman Catholicism is dominant. That the

scriptural teaching concerning the coming of the kingdom of Christ may be revived throughout the church, in preparation for His return.

SCRIPTURE READINGS—Isa. 11:1-9; John 15:1-10; Eph. 2:11-22; Acts 20:28-35.

WEDNESDAY, JANUARY 5

NATIONS AND THEIR RULERS

CONFESSION—That many leaders of the nations, long privileged with the knowledge of Christ, have forgotten His claims to their allegiance. That defective moral standards, rather than the laws and principles of Christ, have guided national and international policies. That nations have been the victims of materialism, and of a belief that true well-being lies in the abundance of possessions. That the Lord's Day, His Word, and commandments are being neglected.

PRAYER—For all sovereigns and heads of States, that they may have the spirit of Christ, and may show it forth in their rule. For all legislative assemblies, that they may be guided to enact measures that are in accord with the ideals of the gospel. That the League of Nations may be guided and developed under God to the establishment of enduring peace and international good will. For the deliverance of all peoples from love of money, from excessive devotion to pleasure, and from the sins of impurity, gambling and intemperance. For the enlightenment of all unions of employers and employed, so that they may recognize that they have a common interest in doing justly, loving mercy, and walking humbly with God. For those who have it in their power to assuage the motives of class conflicts, that they may regard the good of the whole and not only the interest of sections. For all public servants, that they may discharge their duties as a trust from God.

SCRIPTURE READINGS—Deut. 4:39-40; Ps. 82; Matt. 22:15-22; 1 Tim. 2:1-4.

THURSDAY, JANUARY 6

MISSIONS AMONG MOSLEMS AND HEATHEN

THANKSGIVING—For the generous free-will offerings of the Lord's treasure-keepers which have delivered missions from financial crisis. For increased recognition that contribution to the maintenance of missions is the duty of all Christians. For mass movements, indicating the presence and power of God the Holy Spirit.

PRAYER—That the gospel message may be fully and completely preached to all nations. That new problems due to the growth of national consciousness amongst Christians of the older civilizations may be solved in the spirit of truth and love. That men and women of faith and vision may be called by God to take their place in the missionary ranks. That European residents in non-Christian lands may be

examples of the power of Christ to regenerate life. That the inroads of western materialism in eastern lands may be arrested, and that grace may be given to all missionaries to use tact and discretion in dealing with them. That the church may keep in mind the fact that her main task is world evangelization.

SCRIPTURE READINGS—Pss. 2; Isa. 60; John 22:20-26; Acts 2:37-40; Rom. 15:17-29.

FRIDAY, JANUARY 7

FAMILIES, EDUCATIONAL ESTABLISHMENTS, AND THE YOUNG

PRAYER—For the spirit of devotion and sacrifice shown by Sunday-school teachers and Christian workers among the young, in leading them to a knowledge of Christ, and of the laws of His kingdom. For the increase and results of special missions to the youth of the world.

PRAYER—For parents, that by example and teaching they may be led to train their children in the knowledge and fear of the Lord. For the increase of the practice of daily family worship. That all university, public, and other school teachers may realize the responsibility of the religious training of all committed to their charge. That consecrated Sunday-school teachers may be multiplied in all centers of Christian life. That all in charge of the religious training of the young may be endowed with special grace and wisdom. That more leaders may be raised up to conduct missions to the young. For all efforts to induce among the young the daily reading of the Holy Scriptures, which are "able to make wise unto salvation."

SCRIPTURE READINGS—1 Sam. 3:1-10; Mark 10:13-16; Eph. 3:14-21.

SATURDAY, JANUARY 8

HOME MISSIONS AND THE JEWS

THANKSGIVING—That the rule of the Turk in the Near East has been restricted and that Palestine has been freed from his domination.

CONFESSION—Of continued slackness in supporting missions to the Jews as a privilege and duty. Of the neglect of opportunities of evangelism amongst our own people. Of spiritual apathy and indifference in great centers of industrial activity.

PRAYER—That in returning to their land the Jews may be led to see in Christ their Messiah. That those engaged in work among the Jews may be given grace to deal with new conditions of Jewish life and racial policy. That as the gospel of Christ alone can meet prevailing unrest and social upheaval, there may be a return in the church to evangelistic preaching and teaching.

SCRIPTURE READINGS—Hos. 14; Mal. 4; Luke 14:16-24; Rom. 10:1-4.

Charles M. Alexander

The World Evangelistic Singer

In the November issue of the *Monthly* we were only able to print a brief note about Mr. Alexander in connection with his sudden and unexpected death, practically all copy having gone to the printers. Since that time we have received several articles about him, and in this issue give three of them, others to appear in the January issue.

Mr. Alexander was probably the most widely known alumnus of the Moody Bible Institute, as his ministry covered practically all of North America, and much of it given across both the Atlantic and the Pacific Oceans. The echoes of this servant of God will likely be heard for a long time in our columns.—Editors.

I

CHARLES M. ALEXANDER, THE MAN, THE CHRISTIAN, THE FRIEND

By Rev. Edwin H. Bookmyer, Mr. Alexander's secretary.

After fourteen and a half years with Mr. Charles M. Alexander, as his secretary and assistant, I feel that I ought to give the many friends and the Christian public some facts concerning the life of this "Apostle of Sunshine," as Canon Green of Canada so aptly named him. My close association with Mr. Alexander enables me to speak with a thorough knowledge of his private as well as his public life.

I was converted through a conversation with him fourteen and a half years ago, and shortly afterwards he made me his secretary. I had only been with Mr. Alexander a short time when I came to realize that I had met a different type of man from any I had ever met before. The thing that impressed me most was that *he was always the same*. To all those who came in contact with him he always had a cheery word and a bright smile, no matter what hour it was, nor how tired he might be. I have never known him to lose his temper in all the days I knew him and worked with him. His serene faith in God was always the same.

His habits of everyday life were just as thorough and fragrant and wholesome as his spiritual life, and made it an added pleasure for me to live and work with him. In every phase of his life he was clean. No man took better care of his employees, or was more generous to them.

No one could meet a better friend in the hour of trial and trouble. He was always ready to cheer and comfort, and his purse was always open to help. Many a poor minister, whose income was too small to clothe himself properly, was helped by Mr. Alexander, and many a poor boy rejoices today that he knew Mr. Alexander. Many converts who needed pecuniary assistance to put them on their feet, and enable them to start a better life, have been helped by him.

As a personal worker he was always full of enthusiasm. He had an intense love for the souls of men, and never let an opportunity pass in speaking to people about their eternal welfare. During the time I have worked with him, he has given away thousands of gospel songs, in book and pamphlet form, thousands of Testaments, and helped families in distress, fed and clothed their children, and did many other acts of unostentatious charity.

Mr. Alexander had such a magnetic personality that it affected every person who came into contact with him. His

home life was ideal. Having married a gentle Christian woman, Miss Helen Cadbury, of Birmingham, England, who was deeply interested in personal work, and getting people interested in reading the Word of God and carrying it with them, it was a pleasure to be entertained in this Christian home. Many a returning missionary has been enabled to spend days of rest and recuperation through their Christian hospitality. He never started a day's work, either at home or traveling, without Bible reading and prayer, and he closed the day in the same way.

In all his business affairs he had one thought in view and that was to get the gospel of the Lord Jesus Christ into the hearts of the people in song and story. His greatest enthusiasm was in the Pocket Testament League, which was founded by Mrs. Alexander, and which has spread rapidly over the world, until to-day millions of people are reading a chapter daily in a Bible or Testament and carrying Testaments with them wherever they go. His last work was the preparation of a new gospel song book. All the money he ever received out of his evangelistic campaigns and his songs was put into religious work.

II

CHARLES M. ALEXANDER, THE MAN OF INSPIRATION AND HAPPINESS

By E. O. Sellers, New Orleans, La., a fellow alumnus of the Moody Bible Institute

Charles M. Alexander was *sui generis*, one and only one. He would not claim to be a great musician in the technical use of that term. But no man of his generation loved the gospel song more, and it is doubtful if any man was ever a more successful exponent of the inspiration and effectiveness of this particular type of sacred song.

He cared nothing for the finesse and the technical side of music, yet no man made more of details in his work. His view was utilitarian entirely, viz., what would be the result of this or that particular gesture, or verse or chorus, sung in some particular manner.

His whole being overflowed with music, and in the expression of it in the form of the gospel song he made use of a mighty force by which he was able to move men and exalt the Saviour who had redeemed him.

"Charlie" had, as his God-given aid, a most remarkable personality. To know him was to love him and his smile was famous throughout the world.

He was not a composer and was only an ordinary soloist, but his forte was to lead great congregations in song. His

methods seemed to combine the salient features of every successful leader of song with whom he came into contact. By this he was able to carry the gospel song to more people and to more countries than any man of his generation.

His common sense and knowledge of men, his consecration to his task, and faith in the thing he was doing, was what brought him to his place of eminence. Many of his feeble imitators in the day of his greatest popularity thought that success came by the use of his eccentricities, and knew little of the days of his obscurity, his consecration to his God-given field of labor, and his constant study, prayer and consideration bestowed upon his work.

His visits to Australia, as well as his work in Great Britain and America with Dr. Torrey and Dr. Chapman, are matters of history. His song ministries on many mission fields, his indefatigable labors as a personal soul-winner, will always remain as an inspiration to the Christian worker. His propagation of the Pocket Testament League was a work that but few fully comprehend in its magnitude.

At his death he was in middle life and none can fully understand his sudden departure. When last I had fellowship with him, in July, at the Moody Bible Institute, he was overflowing with plans for the extension of the Pocket Testament League, and suggestions as to a wider use of song in the ministry of the church.

A great man with a great heart has gone on before, and he will be greatly missed.

III

MR. ALEXANDER'S LAST NIGHT IN AMERICA

By Louise Mills, a student in the Moody Bible Institute

August 20, 1920, was a busy day for Mr. Alexander as he made his last preparations for leaving America. In spite of this fact he had time, as he always had, to gather about him a few of his workers and friends for an evening of fellowship and good will.

An even dozen gathered in his suite in the Belmont Hotel, New York, a little before six. The party consisted of Mr. and Mrs. Alexander; Miss Betty Butler, a niece of Mrs. Alexander, from England; Rev. R. B. Rock, Mr. W. W. Rock and Miss Grace Rock, from Australia; Miss Haru Inoguchi, from Japan; and Rev. E. H. Bookmyer, Mr. Kline, Mr. George T. B. Davis, Miss Louise Mills, and Mr. B. A. Mills, of our own country.

(Continued on page 200.)

Notes and Suggestions

J. H. Ralston

250,000 JEWS LEAVE POLAND

An exodus of Jews from Poland which has been steadily increasing for many weeks, has reached such a proportion that Polish army officers say it is certain that more than 250,000 soon will have left. Most of them are bound for the United States.

THE LUTHERAN ANNIVERSARY

October 31 was observed by the eighty millions of Lutherans throughout the world celebrating the 403rd anniversary of the nailing of the Ninety-five Theses on the door of the church at Wittenberg by Martin Luther. That act marked the greatest epoch in the history of the Christian church since the first century.

REV. PAUL RADER IN WORLD TOUR

Mr. Rader had a safe journey across the ocean, arriving in Liverpool, November 1. He and Mrs. Rader expected to spend ten days in Edinburgh, and then go to London for ten days to the Metropolitan Tabernacle, continuing through Belgium and France before their next stopping place, which will be Jerusalem. Mr. Rader delivered a farewell message which was published in *Good News*, October 27.

HARRY L. MAXWELL

This well-known evangelistic singer died in Green Castle, Ind., October 24. He was associated at different times with many of the great evangelists as far back as the days of Major D. W. Whittle and Dwight L. Moody. For several years he was the leading singer with Rev. William E. Biederwolf, D. D. He was born in 1866, and took studies at De Pauw University with the ministry in view, but his talent for music led him to another form of Christian service.

PRAYER IN BUSINESS

On November 5 there was an assembly of business men in Chicago arranging a definite program of prayer for wisdom with respect to business. As stated by one man, "The men's purpose is to work toward a spiritualization of American business. Our business men are beginning to realize that the cure of the evils of the day, business, social and political, lies in following the teaching of Jesus Christ in business as well as in social life."

A BIBLE CAMP ASSOCIATION

After some years experience the young people connected with the Swedish Tabernacle, of Minneapolis, Minn., have organized, at Lake Minnetonka, a Bible camp association, with their pastor, Rev. Gustav F. Johnson, as president.

The constitution adopted provides that the statement of faith must be that of the World's Prophetic Conference, and no one will be permitted to teach unless he holds fully to such statement. These articles cannot be changed without disbanding the organization.

BISHOP HARTZLER'S LAST MESSAGE

Good night, beloved! This is my last good night;
The time of my departure is at hand;
The scenes of earth are fading from my sight;
I see the day-dawn of the better land.
Good night! My course is run, my work is done;
I go to be with Jesus evermore;
And soon will bid you welcome, one by one,
With glad "Good morning" on the heavenly shore.

MAX WERTHEIMER CAMPAIGN IN CHICAGO

During the month of October, Rev. Max Wertheimer of Ada, O., conducted special meetings in different parts of Chicago. He gave several addresses on "The Tabernacle," "The Feasts of Jehovah," and "From Egypt to Canaan," all of which were illustrated by the use of large charts. He spoke every noon during the third week at the Willard Hall meetings conducted by the Pacific Garden Mission. He was a guest of the Moody Bible Institute the latter half of his stay in Chicago and had several opportunities to address the students.

JAPANESE CHRISTIANS TAKE PROGRESSIVE STAND

The Federation of Churches in Japan has just sent to the Federal Council of the Churches of Christ in America resolutions passed at their recent annual meeting showing their keen interest in Christian internationalism. The Christian body in Japan, while small numerically, is influential, numbering many from the educated and the official classes. These resolutions call for moderation in the treatment of Korea, hail the League of Nations as the best hope for international peace, and deny that Japan is a militaristic nation.

JOHN WANAMAKER HONORED

Hon. John Wanamaker, of Philadelphia, was elected president of the World's Sunday-school Association, held in Tokyo Japan, October 14. Mr. Wanamaker was not at the convention, but his influence for many years in connection with the International Association of Sunday-schools, and his personal cablegrams seemed to make his choice wise. It is

said that eighty per cent of the attendance at the convention was from the United States. Korea had only two delegates, and China none. The Japanese welcomed the convention heartily, and the Emperor gave fifty thousand yen for the convention's work.

CHAMPAGNE DRINKING IN GERMANY

According to the *Daily News* (Chicago) foreign service—Sorrow-ridden Germany consumed 10,000,000 bottles of champagne during the last year, as compared with 6,750,000 in the year before the war. Champagne now costs on an average 100 marks (normally \$25) a bottle for German brands, and 250 marks (\$62.50) for French brands, whereas six years ago it cost from 6 to 8 marks (\$1.50 to \$2) for German and 20 marks (\$5) for French brands.

As there are very few foreigners in Germany at present, 95 per cent of the persons who indulge in champagne are Germans. Before the war more than 50 per cent of the champagne drinkers were foreigners.

THE LANDING OF THE PILGRIMS

The 300th anniversary of the landing of the Pilgrims at Plymouth, Mass., is being celebrated in the United States generally through the months of November and December. The celebrations began in England September 16, and have been carried on there and in Holland ever since. Sunday, November 21, was observed in many places in the United States as a special day of celebration, the ministers preaching from topics suggested by the American Mayflower Council of the National Church Federation. The celebrations largely were an occasion for fostering righteous patriotism, and the kindling of a firm faith in the God of the founders of the nation.

IMMIGRATION FLOODS

The flow of immigrants to this country, which was arrested by the war, has recently been resumed in increasing volume. The number arriving in April, 1920, was 40,135; in May, 47,935; in June, 58,823; in July, 66,021; and in August, 73,382. It is believed that the months of September and October showed a proportional increase. The largest number is of the Italian race. Then the nationalities represented are in the following order: Greeks, Syrians, Armenians, English and Belgians. To meet these incoming multitudes, the committee on ports of entry, which was formed several years ago by the Home Missions Council, of the Federal Council of the Churches of Christ in America, and now includes in its membership Catholics and Jews, as well as representatives of the Protestant denominations, has increased its missionary workers at Ellis Island from seven to fifteen, and is prepared to give adequate assistance in welcoming, as the church should do, the strangers who seek our shores.

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HERBERT BOOTH IN AUSTRALIA

Mr. Herbert Booth has been conducting an evangelistic campaign throughout Australia. Apart from the direct message to the unsaved, he is making a special feature of a "Covenant Campaign." He introduces a covenant of twelve clauses which cover the vital tenets of Christian doctrine and insist on a consecrated and consistent life. He calls on all in a city who already stand for these things to sign this covenant and to get together for each other's aid. Preaching the Lord's return has raised a good deal of objecting on the part of some, but the largest halls have been packed to hear him on this subject. He asks the prayers of our readers for his forthcoming campaigns which are planned in Australia till November of 1911.

HELPING THE COUNTRY COLORED CHURCH

In Trenton, S. C., a southern white layman, Dr. Dillard, of Charlottesville, Va., has for several years held an annual institute for colored preachers. The work is especially for the country preachers, handicapped as they are by narrow opportunities, yet the best leaders the mass of country negroes have. Over 150 attended the institute this year. White laymen from Virginia and Louisiana gave simple, practical courses in the Bible, and the minister's relations, social and spiritual, to neighborhood life. Dr. Gregg, of Hampton, talked daily on the preparation of sermons; and a capable colored layman held a class in church records and finances. Other teachers, white and black, covered Sunday-school work and home and community needs.

MY BIBLE TEACHER

By Mrs. Howard W. Ely

The road was long and dark the day,
The traveler faint beside the way—
Was famishing for want of bread.
The world had offered husks instead.

'Twas then you came with bread from Heaven,
And living water, freely given.
New life and hope the traveler stirred
That day you brought the living Word.

The above lines were written in appreciation of the work of Mrs. O. T. Graham, the teacher of the Scofield and other Institute correspondence courses in Muskogee, Okla. They first appeared in the *Baptist Messenger*, the denominational paper for the State of Oklahoma. Mrs. Ely has been in Mrs. Graham's classes for eight or nine years.

THE ASHLEY DOWN ORPHANAGES

Mr. Wm. M. Bergin, the honorary director and treasurer of the Ashley Down Orphanages, Bristol, England, in connection with the eighty-first report

of the proceedings of the institution, presents an array of fact that staggers belief. These orphanages were founded by George Mueller, and were always supported by voluntary gifts, solicitation for such never being made. During Mr. Mueller's life some \$7,000,000 were given to the work. Mr. Bergin announces that since the death of Mr. Mueller in 1898 the receipts were about \$3,650,000, estimating the receipts according to the old rate of exchange. The receipts for the year just closed were about \$230,000, and during that period eighty-eight boys and seventy-eight girls from five months of age and upwards were admitted.

THE WORLD GROWING BETTER (2)

The National Surety Company of New York, the largest surety company in the world, said in October:

"We believe that never before in the history of the world have there been so many hold-ups of various kinds, murderous attacks, bank, mercantile and other burglaries, and defrauds, on the part of trusted employees, such as have been experienced in the last eighteen months. There were probably ten of the above crimes committed to one fire. It has been known for years that there were more burglaries than fires, and the recent increase in the crime wave throughout America has greatly increased in ratio. This company has suffered more in number and in the larger sum total from these causes in the period above mentioned than in the entire period during its thirty-one years of experience."

DR. JOHN F. CARSON'S THIRTY-FIFTH ANNIVERSARY

In 1885 a young Covenanter minister was called to the pastorate of the Central Presbyterian Church of Brooklyn, N. Y., and he has been pastor ever since, the church growing from a membership of 95 to 3,212. October 31 and November 1 were observed by the church in celebrating the thirty-fifth anniversary of Dr. Carson's coming to it, the pastor preaching an historical sermon, the remainder of the period being filled with exercises of a most interesting character.

Dr. Carson is recognized as one of the staunchest defenders of the "faith once for all delivered to the saints." He has been moderator of the Presbyterian General Assembly, and is now associated with Dr. Ford C. Ottman in the Stoney Brook Assembly of Long Island. It is trusted that his "bow may long abide in strength."

A MINISTERIAL FUNDAMENTALS ASSOCIATION

Some fifty or sixty ministers representing several denominations in Chicago have effected an organization with the above title. They are expecting the number to be increased very considerably in the near future. A brief platform of principles was adopted at the meeting on November 8, as follows:

1. The whole Bible God-inspired.
2. The deity of our Lord Jesus Christ, in whom alone we have salvation through His blood shed on Calvary; and this salvation is for us by grace through faith.
3. The bodily resurrection of our Lord Jesus Christ and the resurrection of the dead, the saved to eternal glory and the unsaved to eternal punishment.
4. The visible, imminent, premillennial coming of the Lord.

Rev. Paul Piley Allen is president and Rev. R. J. Vaughn is secretary. The meetings are held weekly on Monday afternoon in the Y. M. C. A. Building 19 So. La Salle St.

AMERICA'S WEALTH

Mr. Elbert H. Gary, president of the American Iron and Steel Institute, in an address not long since called attention to the remarkable fact that while the United States has only 6 per cent of the world's population and 7 per cent of the world's territory, yet we produce 20 per cent of the world's supply of gold; 25 per cent of the world's supply of wheat; 40 per cent of iron and steel; 40 per cent of lead; 40 per cent of silver; 50 per cent of zinc; 52 per cent of coal; 60 per cent of aluminum; 60 per cent of copper; 60 per cent of cotton; 66 per cent of oil; 75 per cent of corn; and 85 per cent of the world's supply of automobiles.

The outlook for the crops of this year is very promising. A recent estimate for corn is over 3,000,000,000 bushels; and for wheat 700,000,000 bushels. This is very large for the yield of corn, and fair for the wheat crop. The oat crop is 200,000,000 bushels ahead of that of last year; and of potatoes 55,000,000 in excess of last year. The total agricultural products for the year will exceed 22,000,000,000 bushels. God has given us this prosperity.

A HERESY SHOCK

The teachings of Canon Barnes, of Westminster, London, as to Christian doctrines considered fundamental, have stirred the religiously thinking people of England deeply. Speaking broadly, we understand that Canon Barnes says that man was evolved from a lower type of animal a million years ago. There was no garden of Eden, no fall, no curse on the race; consequently Paul, the first and chief writer of the New Testament was wrong, because he builds entirely on the fall.

Naturally liberal theologians welcome these statements, and say that there is no danger of any heresy hunt in connection with them. That thoroughly evangelical men even outside the Anglican church, will take up the defence of the truth at the points of error named, very seriously, may be questioned, not to speak of the clergy of the Anglican church. However, some defenders of the faith have spoken very clearly, especially General Bramwell Booth of the Salva-

tion Army. A British writer significantly says, "At the recent meeting of the English bishops we are told that there was full agreement. In the published results of the conference we read of tremendous reforms, as that of women being allowed to become deaconesses. It is very much as if Germany met our demands by offering to repaint the tower of Blackpool. No one knows of the final truth in these matters, but we do know the way that leads to it, the path of bold thinking and plain speaking."

JEWISH POPULATION OF THE WORLD

Mr. Davis Trietsch, the Great Jewish Zionist statistician, gives the following estimate of the Jewish population of the world:

Poland.....	3,300,000
Ukraine.....	3,300,000
United States.....	3,100,000
Russia, including Serbia.....	900,000
Roumania.....	650,000
Germany.....	540,000
Hungary.....	450,000
Czecho-Slovakia.....	450,000
British Isles.....	300,000
Austria.....	300,000
Lithuania.....	250,000
Jugo-Slavia.....	200,000
Africa, excluding Morocco, Tunis and Algeria.....	170,000
France.....	150,000
Algeria and Tunis.....	150,000
Arabia.....	130,000
Greece.....	120,000
Holland.....	110,000
Morocco.....	110,000
Argentina.....	100,000
Canada.....	100,000
Turkey.....	100,000
Palestine.....	100,000
Australasia.....	20,000
European countries, not separately given.....	200,000
Asiatic countries not separately given.....	100,000
American countries not separately given.....	30,000
Total.....	15,430,000

THE INTERCHURCH PLAN UP AGAIN

Endeavoring to keep informed about the Interchurch Movement, we learn that on October 27, a committee of fifteen representatives of the Movement met in New York, the Baptists and Presbyterians, having withdrawn from the Movement, not being represented. Committees from some interdenominational organizations, such as the Federal Council of the Churches of Christ in America, the Foreign Missions Conference of North America, and the Home Missions Council of the United States, will hold conferences with the Interchurch Movement.

The *Watchman and Examiner* thus comments: "Those in authority are now facing two obligations. First, the paying of the indebtedness of the great

Movement; and second, the saving to the churches of what is valuable in the Movement. * * * The payment of the underwritings by some of the denominations will work great hardships. * * * The burden of the debt of the Movement has now been transferred to the denominational organizations, and it is resting with crushing weight on some of them. We feel that we are in position to speak for the Baptists, and we unhesitatingly declare that the paying of this money is the bitterest pill that the Baptists have ever had to swallow."

The Baptist church is laboring to pay the balance of the amount for which it underwrote the Movement, which was two and one-half millions. The Presbyterian church has delegated the raising of a million dollars, which the executive commission underwrote in connection with the Movement, to the New Era Campaign.

THE CENTENARY AND INSIDE PRAYER

By Bishop Theodore S. Henderson

In the promotion of the Centenary movement, which secured \$115,000,000 prayer had a significant place. No more important department existed than that which had as its object the calling of a multitude of people into a covenant of prayer for the work and workers. But the Centenary leaders believe that another feature had fully as much to do with the success of the movement as the enrolment of hundreds of thousands of intercessors. This feature was the definite personal praying which was done by the men of the Centenary for one another. In the early days of the movement it was the custom for the executive staff to meet often—sometimes more than once a day, for conference on the problems which arose. It is said that in many of these conferences, when no light seemed available on the particular subject in hand, a circle of prayer would be formed and the men would pray for guidance to be given to the one in charge of the matter, with the result that many a time the way out of a difficulty would appear and plans would be laid which led to success. More than this, each member of the Centenary staff carried a little book in which were printed the names of all the men employed in the different departments, as well as the field workers and representatives, and many of these men used that book every day in their devotional moments, to ask definite blessings upon their fellow workers by name. No one will ever be able to measure the effect of such intercession on the success of the Centenary, but there is no doubt that it meant much to the men and to the movement as a whole.

ORIGINAL SIN SCIENTIFIC

Dr. Sigmund Freud, the distinguished psychoanalyst, has made an analysis of the human race as a whole, and endeavors to give a reason for the barbarous atrocities and cruelties practiced during

the late war, and more recently in different parts of the world. He says that civilization has enforced certain rules of conduct upon us in our normal peacetime relationships; but that as soon as those rules are lifted from us, we illustrate the fact that civilization does not individually civilize us.

This view suggests the idea of original sin, and a Chicago editor recently said, that the orthodox theologians say that man fell, while Dr. Freud says that man never rose. The theologian says that man is in a state of sin, while Dr. Freud says that man is in a state of suspended savagery, always ready to break out into savagery whenever opportunity offers.

The editor goes on to say: "In either case the broad general philosophical finding is that man as an individual does not get really individually saved by civilization, but only by something that happens or that can possibly be made to happen within himself."

"Thus we climb down with Dr. Freud from that early enthusiasm of modern science which existed among us when Darwinian and Tennysonian people used to tell us that man by his own nature was evolving to loftier and loftier heights all the time. That philosophy gave man a delusion of grandeur. The war then gave him a disillusion of pessimism."

"There is sanity in getting back toward the old knowledge that man forever has an inward enemy to fight and that for his victory over it he has to rely not on civilization, not on society, not on outward evolution, but on explorings and strivings individual and personal."

"There is sanity in it and a strange echo of the most ancient orthodoxy."

THEOLOGICAL SEMINARY STUDENTS

The *Presbyterian Banner* of Pittsburgh editorially said, September 9, 1920:

"There never has been a time in the history of the Presbyterian church when so much money was invested in theological seminaries as is invested at present. There has never been a time when so much money was expended annually for salaries of professors as will be expended this year. Is the prospect for the students all that it should be? During the great war, lack of students was explained, in part at least, by the fact that so many young men were in the army. That explanation cannot be offered or accepted now, yet we have reason to believe that the classes in our seminaries will not be as large as they were twenty years ago. What is the explanation? Has the Presbyterian church come to the conclusion that specially trained ministers are not needed, or, that the training in our seminaries is not what it should be? Is there a decline of faith in the great fundamental facts on which the Christian religion rests? Has the secular spirit taken possession of the church?"

After suggesting some remedies for the condition, among which was the lack of proper appreciation on the part of young

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Christian men, that [the call to] the ministry offers to a man an opportunity to serve God and to save and help men for time and eternity, the editor has another suggestion that there is a lack of vital Christian faith in the homes, schools, colleges and theological seminaries. The article closes with these words:

"We need a revival of Christian faith, and we need it in our theological seminaries as much as in our homes and in our churches. We have many faithful, consecrated professors, who are worthy of all honor as master builders, but it is an open secret that there are professors in our theological seminaries who lower the spiritual temperature. They create the impression that worldly wisdom is more important than the wisdom that cometh from above. They seem to be looking only at the things seen and temporal. Our great need is a revival of religion; and, we say with the utmost confidence, and with all seriousness, it is as much needed by professors in our seminaries, by editors of our religious papers, by secretaries of our boards, by pastors of our churches, as it is by any other class, or in any other department of our church life. Theoretical atheism, or infidelity, is not half so prevalent and dangerous in high places as the practical infidelity that is manifested when men act as though they did not really believe the great fundamental truths of our holy religion, when they act as though they believed that the Bible was made up of cunningly devised fables, and that life in this world is the only real life. This is what chills the spiritual atmosphere and paralyzes religious faith."

THE BIBLE UNION OF CHINA

Through the courtesy of William Kramer, '06, who has been in China for several years, we are able to give to our readers the following constitution of the Bible Union of China, which suggests that there must be a condition in China with reference to a declension from the fundamentals of Christian faith among missionaries that calls for definite action.—Editors.

I. THE PURPOSE

"We, the undersigned, are constrained to bind ourselves together as an association to contend earnestly for the faith, which was once for all delivered to the saints.

II. BASIS

"This 'faith' we hold to have been revealed in the Holy Scriptures of the Old and New Testaments, whose integrity and authority as the inspired Word of God we must fully accept. The fundamental doctrines of this 'faith' we hold to be set forth in the Apostles' Creed accepted according to its original and obvious meaning.

III. CAUSE FOR ACTION

"We note with anxiety the divisive character of much of the recent teaching in certain theological seminaries of the West. We feel that the state of both the Christian and non-Christian



A TROPHY OF THE CROSS

We are herewith presenting a picture of a young woman, American-born, who in the Chinatown district of New York City, became addicted to the drug habit. Through the instrumentality of Helen K. Strain, a former student of the Institute, she was gloriously redeemed, and is now giving her testimony far and wide. This testimony is given to her "pals" in sin, and in many of the churches of New York. Miss Strain says that she is known all over New York, and visitors to the city look for her. Mr. Lyell Rader, brother of Paul Rader, the pastor of the Moody Church, has been deeply impressed with her redemption.

world demands united purpose and steadfastness of effort in preaching and teaching the fundamental and saving truths revealed in the Bible. We are convinced that this is no time to sit quiet, or even pray and work merely in private, while we allow the entrance of teachings which are dividing the Christian body and leading many to doubt the fundamentals of truth, and expect another state of incomplete social gospel.

IV. PROGRAM

"1. **Prayer.** To unite in prayer that God may so direct this movement as

to arouse the church of Christ to its need and a firm grasp of the fundamentals and a fresh realization of the power and sufficiency of the gospel of Christ, our Lord Jesus, the preaching and teaching which has been blessed of God since the beginning of missionary work.

"2. **The Bible.** To promote the circulation, reading and studying of the Bible, trusting that its divine Author will use the movement as a testimony to its integrity and authority.

"3. **Literature.** To prepare and circulate literature and text-books witnessing to the fundamental truths of the Bible.

"4. **Personnel.** To present to our home boards and supporters the vital importance of accepting for missionary service only such candidates as will handle aright the Word of Truth; to help in finding and securing the election upon the faculties of our Christian institutions of such men and women as will uphold the Christian fundamentals.

"5. **Educational Institutions.** To arrange for deputation work and occasional lectureships, looking to the convincing presentation of the fundamentals of the Christian faith, and to make these available to Christian educational institutions, thus helping to counteract by positive teaching any attempts to influence by text-books and otherwise, students and church leaders towards belief and activities contrary to sound truth.

"6. **Theological Education.** To maintain sound teaching in theological seminaries and Bible schools, and to prevent divisive influences in the same, especially on such cardinal truths of the Bible as are now being attacked, e. g., miracles and the atoning sacrifice of Christ; and to seek means by which able exponents of the 'faith' will reach the present and future leadership of the Chinese church.

"7. **Representation.** To insure that those who faithfully uphold the principles herein set forth may be adequately represented on mission and union committees, and in other movements and organizations.

"8. **Evangelism.** To promote all measures of deepening of the devotional evangelistic and missionary spirit in all Christian enterprises."

The Rev. S. Chadwick, editor of that spicy spiritual journal of English Wesleyanism, *Joyful News*, has just returned to England after a summer spent at Winona Lake, followed by a tour of the central West. In a recent issue of his paper he publishes a letter descriptive of his peregrinations. While at Chicago he was entertained at the Moody Bible Institute and expressed amazement at what he saw and heard.

Young People's Society Topics

John C. Page

December 5 Progressive Living 2 Peter 1:1-8

The greatest peril of the Christian life is the peril of not growing, therefore "add to your faith," as this Scripture lesson so plainly and forcefully teaches.

In verse 4 two things are to be seen, "the divine nature" of which we become partakers at the time of our regeneration, and the old self-nature which is corrupt through worldly lust or desire. From this corruption and the power of the world's allurements the regenerated have escaped. The "exceeding great and precious promises" have been received and believed, consequently there is both escape from the old life and participation in a new and divine life. This is accomplished only and altogether by faith. In the exercise and activity of faith we must add the qualities mentioned in our Scripture lesson, which together produce the mature, symmetrical and complete Christian character. All of these qualities are part and product of that divine nature of which we become partakers in the new birth, but their development and display may be hindered by the absence of faith and that "diligence" which, in verse 5, we are urged to give to this matter. Each of these qualities may be regarded as a successive element in the Christian life, each one acting as an instrument by which the following one is wrought out. This is, indeed, working out our own salvation. (See Phil. 2:13.) God first works in us, implanting the new life. Then He calls us to yield to Him by putting away all known sin and hindrances that our lives may show forth, through the display of these qualities, "the glory of him who called us out of darkness into his marvelous light."

"Add to your faith virtue," that is, moral excellency; "and to virtue knowledge," which means the knowledge of the divine will, as in Ephesians 5:17 and Philippians 1:9 where the same moral discernment is emphasized. "Temperance" is self-control or self-government, the power to refrain from unholiness in all things. A comparison of Acts 24:25 and Galatians 5:23 will help in understanding this. "Patience" means endurance, standing up against evils and continuing steadfast in purpose and endeavor. This leads to "godliness" of life, not the stoical attitude of "grin and bear it," but rather a trustful and happy acquiescence to the will of God in the varied circumstances of life as they arise. Such an attitude leads to "brotherly kindness" which manifests itself in generous and courteous esteem of others.

"Charity," or love, is the crowning quality of life and completes the Chris-

tian character. Verse 8 teaches that the permanent possession of these splendid qualities preserves the life from idleness and fruitlessness, and leads to the full knowledge of Christ, which is the goal of all Christian experience and effort.

December 12 Wise Sayings that Have Helped Me Proverbs 1:1-6

If Bezaleel and his fellow-laborers in the building of the tabernacle needed to be made wise for their task (Exod. 31:1-5), surely in the building of a life the spirit of wisdom is needed.

True wisdom proceeds from God and leads to Him. In Job 28 there is a marvelous description of the achievements of man in the realm of nature and of the discovery and use of nature's secrets, but wisdom cannot thus be discovered. In the twelfth verse of this chapter the question is asked, "Where shall wisdom be found? * * * Man knoweth not the price thereof; neither is it found in the land of the living." "Behold the fear of the Lord, that is wisdom; and to depart from evil is understanding." Wisdom is much more than mental keenness. It involves one's attitude towards God and man; it is a moral quality rather than intellectual attainment.

The book of Proverbs is rightly regarded as a book of wise sayings. Most of these are attributed to Solomon, who lived five-hundred years before the sages of Greece, and seven hundred years before Socrates and Aristotle.

Solomon's proverbs have never been equalled by the sayings of any other wise man. This can readily be understood in the light of 1 Kings 3:12 where we have the words of God to Solomon: "Behold I have done according to thy word: lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee."

The book of Proverbs should be read carefully and frequently, especially by young people, for it contains in its wise sayings a philosophy of life which when received and acted upon, adds grace and charm to personal character and guarantees success to personal career. It has been well said "that Hebrew sages never attempted logic and metaphysics but contentedly remained within the sphere of practical ethics." This includes human relationships both towards God and man. The philosophers of other nations took as their basis "Man, know thyself." The wisdom of the Hebrews went farther, its foundation being "Man, know thy God." This recognized man's dependence on, and duty towards God, and boldly

proclaimed that "the Lord giveth wisdom: out of his mouth cometh knowledge and understanding" (Prov. 2:6).

Our Scripture lesson comprises the six verses which form the introduction to the book of Proverbs. The purpose of the book is stated in these verses. It is to give wisdom and instruction that men may know, discern, receive, understand and interpret. Its ability to do this can be put to the test by those who will carefully "read, mark, learn, and inwardly digest" its precepts. The basis and ruling principle of all that follows is found in verse 7. This may be taken as the key which opens the door into the treasure house of God, with all its wealth of truth to enrich the life. "The fear of the Lord," that holy fear or reverence towards Him is the very gateway into His treasure house. Fools try to enter some other way and these "despise wisdom and instruction."

A host of wise sayings that have helped many may be gathered from this book. See especially such passages as 3:5-7; 4:25-27; 5:21; 6:6; 8:11; 10:2,8.

December 19 The Spirit of Generosity 2 Cor. 9:6-15

(A Christmas Meeting)

Generosity is the prevailing spirit of the Christmas season. God so loved that He gave His only begotten son. Christ loved us and gave Himself for us. Giving is the constant activity of God. Both in the Old and the New Testaments this is the dominant note. In the historical survey of the divine dealings with Israel, as found in Acts 13:17-43, the gifts of God are most prominent. He gave His people a land, He gave them leaders, He gave them a king, and at last He gave them a Saviour. Notwithstanding ingratitude and stubbornness and disobedience God gave and continued to give through all the centuries of their history. In and through nature, God is doing the same thing. This may be seen in the words of Acts 17:25, "He giveth to all life and breath and all things."

The most godlike thing that one can do is to give and to give generously. Giving may be ungenerous either in quantity or quality, or both. Against this we are warned in our Scripture lesson. "Sowing sparingly" indicates the lack of generosity in the quantity of the gift. "Giving grudgingly or of necessity" signifies a similar deficiency in the quality of the gift.

The principles of generous giving appear in verse 7. The first is that of heart purpose, which means deliberate choice, not the giving from mere impulse when constrained by some pathetic or powerful plea. It signifies rather the committal of the life to this matter of giving, the adoption of generous giving as a life plan, a real purpose of heart.

The second principle in giving is that of cheerfulness. This is the opposite of "grudgingly." It implies willingness

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plus gladness or hilarity. God loveth this kind of giver.

Three incentives to generous giving are mentioned in our lesson. There is in verse 6 the promise of a generous harvest to the generous giver. Then in verse 12 "it supplieth the need of the saints." God's poor and God's workers are helped and encouraged by generous gifts. Again in verses 12 and 13 thanksgiving ascends to God by the recipients of the generous gifts and He is glorified thereby.

The impelling power for generous giving is found in the closing verse of the lesson. His "unspeakable gift" is the gift of His Son. Those who have received this Son as their Saviour and Lord are able to say,

"Thou, O Christ, art all I want,
More than all in thee I find."

"Christ in you the hope of glory" becomes the power for generous giving as for holy living.

December 26 A Purpose Meeting Psalm 63:1-11

Behind all formulated purpose there is the life of the soul, the inward experience which seeks expression in purpose and endeavor.

The soul life of the psalmist is revealed in this Psalm, verse 1, "My soul thirsteth"; verse 5, "My soul shall be satisfied"; verse 8, "My soul followeth hard after thee." Out from these inward facts, as a stream from a fountain, there flow certain stated purposes. Verse 1, "Early will I seek thee"; verse 5, "My lips shall bless thee"; verse 7, "In the shadow of thy wings will I rejoice."

The first purpose is to seek God. This is essential no matter where we may be in spiritual experience, whether at the beginning of our Christian life or advanced and mature. All along the way God is "the rewarder of them that diligently seek him." No better purpose could be formed for the New Year than that of seeking God early. The word "early" implies that this seeking shall be done "diligently" or earnestly. "Ye shall seek me and find me when ye shall search for me with all your heart." God has revealed Himself in Christ, who is not merely a "way-shower" but "the way" to God. (See John 14:6.) Seeking Him earnestly involves the cultivation of fellowship through Bible study and prayer. Happiness and usefulness in life is traceable to these means of grace. Almost the closing words of the late George Müller to a company of Christian workers were these: "Keep your souls happy in God." If we purpose in heart to seek God earnestly we shall have a happy New Year all the way through.

The second purpose expressed in the psalm is that of praise. "My lips shall praise thee, so will I bless thee while I live." What a purpose this is, and if a man could form such a purpose 700

years before Christ, how much more now with all the wealth of the Christian heritage! Praise to God ought to be not merely a matter of impulse, but of faith and purpose. The circumstances surrounding the writer of this psalm were those of difficulty and trial. According to verse 2 he was in "a dry and thirsty land," but his confidence in God held him through the stress and storm, and enabled him to sing the psalm of praise.

The third purpose is to rejoice in the overshadowing presence and care of God. The inspiration of past experiences

and his steadfast confidence in present trial, enables the psalmist to reach such a purpose. In view of the abundant promises of God's guidance and control, in view of the fact that there are no emergencies with Him, and that the "night shineth as the day" how great our rejoicing in Him should be.

If we have learned the blessedness of personal relationship with God as expressed in the words, "O God, thou art my God," then with full purpose of heart we should seek Him earnestly, praise Him wholeheartedly, and rejoice in Him constantly.

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Practical and Perplexing Questions

Grant Stroh

The right is reserved to reject controversial questions and others which may be deemed unprofitable to answer. All questions should be briefly, but clearly stated. Personal answers cannot be sent.—Editors.

NEW THOUGHT

M. C. G., *Ancaster, Ont.*

Question: What is "New Thought"?

Answer: As a religion New Thought is an attempt at self-salvation through the exercise of one's own will. Christian terms are used, but with a new meaning. Evil is non-existent and sin is only ignorance. Sin and sickness may be overcome by knowledge and the exercise of will-power. Atonement is merely the harmonizing of one's lower self with the higher. Christ is dethroned and loses His deity, while man is exalted to possible equality with Christ. One of its leading popular writers, Ralph Waldo Trine, is a pantheist, and this teaching is prominent in other writings. Only one being exists, and under such titles as "the All in All," "the Infinite," "the All Good." New Thought is the opposite of Christianity in its vital teachings.

THE INHERITED EARTH

H. W. F., *Waldorf, Md.*

Question: What "earth" is to be inherited by the meek (Matt. 5:5)?

Answer: Since this promise was first made in Psalm 37:11, it should be interpreted in that light. The word translated "earth" may as well be translated "land." This would be in accord with the promise made to Abraham and his descendants that they should inherit the land of Canaan. Since this promise never has been fulfilled, it awaits the establishment of the Messianic kingdom. The principle of award, however, has a broader application than to the Jewish people. The character of the "meek" (not the self-seeking, the proud, the high-minded, the arrogant) is such that delights God and He will bountifully reward those possessing it. Christ was "meek and lowly in heart," yet His is the kingdom, and they who follow Him and possess His spirit are to be associated with Him in administering the affairs of the kingdom. "All things" are now theirs (1 Cor. 3:21, 22), and in due time they shall "inherit all things" (Rev. 21:7).

D. L. MOODY AND THE SECOND COMING

H. F., *Genoa Junction, Wis.*

Question: What was D. L. Moody's mind on the second coming?

Answer: Others besides your pastor have asserted that Dwight L. Moody changed his mind on the subject of the second coming of our Lord, but those who were intimately associated with Mr. Moody know that this is false. Mr. Moody both believed in the second coming and continued to testify to it unto the end.

Question: Why was the tribe of Dan omitted in Revelation 7?

Answer: Concerning this omission several explanations have been given, but none fully satisfactory. Many believe it is because the Antichrist will come of that tribe, as possibly suggested in Genesis 49:16, 17, where rulership is intimated in the phrase, "And Dan shall judge his people"; but his true character is revealed in his being likened to the "Serpent." This explanation is plausible in that Antichrist receives his power from Satan.

HISTORY, OR, ONLY ALLEGORY?

E. E. B., *Dunkley, Colo.*

Question: Will you please explain Gal. 4:21-31 in connection with the sixteenth and twenty-first chapters of Genesis? Does it mean that the chapters in Genesis are allegorical and not true history?

Answer: The latter part of your question is answered in Gal. 4:22, 23, which you will note is a statement of facts. Abraham had two sons, one by Hagar and one by Sarah, according both to Paul and to the passages in Genesis. But Paul makes an allegorical use of the historical facts. Referring to the facts related in Genesis he says that they "contain an allegory" (R. V.). In this allegory the two women, Hagar and Sarah, represent two covenants, the one made at Mount Sinai, which is Hagar, is likened to the earthly Jerusalem, which was in bondage (under the Romans); while the other covenant, represented by Sarah, is likened to the Jerusalem that is above and free. Like Isaac we are free, since we are children of promise, but like him also we are persecuted by those who are only naturally born (vv. 28, 29). Being children of the free woman, that is of Jerusalem that is above, our names even now are written there, and already we are citizens of that city.

MARRYING THE UNEQUALLY YOKED

C. A. S., *Bristol, Ind.*

Question: Should a minister officiate in the marriage of a believer to an unbeliever (2 Cor. 6:14)?

Answer: While the command of Paul, "Be ye not unequally yoked together with unbelievers," is much broader than the marriage alliance it would certainly include that. But the command applies to a minister of the gospel only in regard to his own choice of a wife for himself. That is, the responsibility of a believer marrying an unbeliever rests, according to the text, upon the believer and not upon the minister who performs the ceremony. If the believer is a mem-

ber of the church which the pastor serves, it would be proper to admonish and even to advise in the matter; but in case of conscientious persistence, the member still firm in the belief that it is "of the Lord," in our judgment the pastor would be justified in performing the ceremony. Marriage is an older institution than the church and is for the good of society. Each case should rest upon its own merits. It would seem unwise to lay down any general rule governing a minister's part in the matter, but back of the whole problem should be pastoral instruction concerning the hurtfulness of unequal and unholy partnerships of any kind between Christians and unbelievers.

GOD'S SON IN HUMAN FORM

J. T. B., *Springhill, N. S.*

Questions: (1) Did not God's Son assume the form of man in the beginning?

(2) Did not the Son of God at the time of the creation take a lower plain than when in the eternities, yet lower when in theophanies He appeared to men of old, and yet lower when He came into this world as the Son of Mary?

Answers: We see no proof that there was this gradual descent by stages from the form that the Son of God had in eternity to the time when He took the form of a servant (Phil. 2:7). Since man was made in the image and after the likeness of God, it is possible that this extended to his physical form, in which case we may assume a form of God (spiritual body) which was a prototype of the body of Christ Jesus the man. But this would not be saying that the Son of God had a human nature at the beginning, or even at the creation. Although in the Old Testament theophanies God the Son sometimes appeared in human form He did not partake of human nature. When Paul in Philippians 2:6 refers to Christ as "existing in the form of God," he refers to His original form and state, which form was layed aside when, and not before, He took the "form of a servant" and the "likeness of men." Even then He emptied not Himself of His Godhead. As man He was still the image of the invisible God (Col. 1:15) and could truthfully say, "He that hath seen me hath seen the Father."

GOD'S METHOD OF SALVATION

* * *, *Lowell, Mich.*

Question: How were people saved before Christ?

Answer: God's remedy for sin is the shed blood of the innocent, but appointed and accepted victim. Christ died for our sins, the righteous for the unrighteous. The law of redemption for Old Testament times, as well as for the New, is, "apart from shedding of blood there is no remission" (Heb. 9:22). Christ was manifested to put away sin by the sacrifice of Himself (Heb. 9:26). The same law of substitutionary sacrifice prevailed during Old Testament times. There was no approach to God and no provision for sin except through animal sacrifices, which

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typified and pointed forward to Christ the Lamb of God. The experience of salvation is achieved by faith.

Question: What do the seven dispensations have to do with the saving of people?

Answer: The dispensations, which are referred to, bear upon the salvation of the race as a whole, and also of different portions of the race in the different dispensations. From the beginning God's plan of salvation included the race, and also the redemption of the material world which was cursed for man's sake. Each age carries forward God's program of redemption. The age preceding ours, or the Mosaic age, was the age of divine law, in which salvation was offered to the Jewish nation in particular. Our age, the church age, is the reign of divine grace, in which salvation is freely and universally offered to the individual. The next age of God's dealings with man is the kingdom age, or the age of glory, which is to complete the redemption of the world and be followed by the new heaven and new earth.

GETTING PEOPLE INTERESTED IN THE BIBLE

J. G., Aliceville, Ala.

Question: Please tell me what is the best word for people who say they don't like to read the Bible.

Answer: The real reason why people do not like to read the Bible is because they do not love the Author of the Bible. Get them saved first. Pray for them.

Question: How may I get people interested in reading the Bible and to love the Bible?

Answer: People may become interested in the Bible by having their curiosity aroused, or because of the choice literature of the Bible, but none will become profoundly interested in the Bible except it becomes to them as a message from God.

Question: What is the remedy for people that cannot see to read the Bible, but can see to read all sorts of other books and printed matter?

Answer: No remedy for such people except to get them to experience the supreme value of the Bible to their own souls.

Question: What would you do for one that believes in Christ, and yet is wicked, and will not agree to give up the things of the world?

Answer: How can one be a true believer in Christ, and yet be wicked? Do not be deceived on this point. If one has Christ he cannot remain wicked. When Christ really comes into the heart, wickedness departs. If one loves Christ he will be glad to give up whatever prevents his serving Christ.

Question: How can you get one back to the Lord who doubts he can get back since he was once filled with the Spirit?

Answer: He must come in faith just as he did at the first, believing Christ's promise, "Him that cometh unto me, I will in no wise cast out" (John 6:37).

DECEMBER, 1920

BRIEF MENTION

F. M. C., New Bedford, Pa.

Although the laws laid down in the Sermon on the Mount apply particularly to the kingdom age, the principles there enunciated apply equally to the present, or church age.

G. A., Philadelphia, Pa.

You will note that the promise is concerning "the seed of the woman." Our knowledge of Isaiah 7:14, and Matthew 1:18-23, enables us to understand that the seed of the woman is Christ, who was born of a virgin, and who will eventually bruise Satan's head, that is, gain complete and final victory over him.

M. C. H., Marion Center, Pa.

Saints are to be raised at the end of the Tribulation. The first resurrection is in several stages. The first to be raised are those who "sleep in Jesus" and are raised when the Lord descends into the air for His Church (1 Thess. 4:16). The martyrs who die during the Tribulation are raised at the close of the period (Rev. 20:4).

I. M., Boulder, Colo.

We know of no Bible authority for the Christian to pray for calamity to overtake his country. We are to pray rather for peace, and even prosperity in the truest sense, but not for prosperity that will lead us to forget God.

E. L., Battle Creek, Mich.

We know of no shortest answer to give that the Bible is true, but perhaps the one mentioned by our Lord, John 7:17 is the best.

R. R., Monmouth, Ill.

We are informed in Psalm 110:20 that God made darkness. It is simply the absence of light and preceded light, so far as the present is concerned (Gen. 1:2). Intense darkness was one of the plagues of Egypt (Exod. 10:21) and is to be one of the judgments which belong to the future (Isa. 60:2; Amos 5:18).

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Exposition of the International Lessons

By P. B. Fitzwater

December 12

What the Kingdom of Heaven is Like Matthew 13:44-50

Golden Text:—"The kingdom of heaven is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost."—Romans 14:17.

I. The Parable of the Hid Treasure (v. 44).

The common interpretation of this parable that Christ is the hid treasure for which the sinner must give up everything in order to buy salvation is incorrect, for the following reasons:

1. Christ is not hidden in a field, but has been lifted up and made a spectacle to the world.

2. Nobody has ever been obliged to buy the world in order to get Christ.

3. Salvation cannot be purchased, for it is God's free and gracious gift.

4. No warrant is ever held out to a man to conceal his religion after he has obtained it.

In order to find ground that is safe and that we may appreciate its beauty and symmetry, let us break up the parable into its component parts:

1. The Field. This is the world (v. 38). Fortunately this landmark has been made by Christ Himself. Any interpretation that ignores this fact stands self-condemned.

2. The Treasure. In Psalm 135:4 we are told that Israel, the chosen people, is His treasure. The same truth is set forth in different places and ways (Deut. 7:6-8; 14:2; 26:18; 32:8,9). When Christ uttered this parable the ten tribes were already concealed from human observation, and this concealment was partly a prophecy of that which was to follow. The kingdom of heaven as to its true relation and bearing is now hidden. Christ was primarily sent to the Jews; it was for their sake, the hid treasure, that He bought the field.

3. The Purchaser—the Son of God (John 3:16). No one but the Son of God had sufficient resources to buy the world.

4. The Purchase Price. This was the precious blood of Jesus Christ, God's beloved Son, which is worth infinitely more than silver and gold, and the treasures of earth (1 Pet. 1:13, 19; Isa. 53).

II. The Parable of the Merchant Man Seeking Pearls (vv. 45, 46).

The view that this merchant man represents the sinner seeking salvation is contrary to the whole teaching of Scripture. This would make the sinner to be seeking for Christ, while Christ is as indifferent as a lifeless pearl. The whole burden of revelation is that man, since the fall of Adam in the Garden of Eden has been hid away from God, and that the

Father, Son, and Holy Spirit are all actively engaged in seeking for lost men.

1. The Merchant Man. He is Christ, actively engaged in the search for pearls. In this search he discovers one pearl of great price.

2. The Purchasing Price. The merchant man sold all, impoverished himself, in order to buy the pearl. The Scriptures nowhere assert or intimate that the sinner, poor, blind, naked, worthless, miserable, all covered with filthy rags, must either buy Christ or salvation. Christ did impoverish himself (Phil. 2:6-8) to purchase the one pearl of great price by His own precious blood (1 Pet. 1:18, 19; Eph. 5:25). Salvation is without money and without price.

3. The Pearl of Great Price. This is the Church. Christ, the merchant man, will find other pearls of great value, but the peerless gem set above all others will be the Church which He has purchased with His own blood. This truth is in harmony with the general teaching of Scripture which sets forth the different bodies of the redeemed. The redeemed family of God is made up of different orders, but the one order which is exalted to the highest place is the Church which He purchased with His own blood and of which He became the vital head through the resurrection from the dead (Col. 1:18). Therefore, to be a member of the body of Christ, the Church is the highest dignity that ever shall come to humanity.

III. The Parable of the Drag Net (vv. 47-50).

This parable gives us a picture of the consummation of the kingdom. It stands in perfect harmony with all the rest of the parables of the chapter. Viewed in this harmonious relation, we see the incorrectness of the common interpretation of these parables. If heaven means the triumphs of the gospel and the conversion of the world by the activity of the church, we have a strange ending of affairs—the drag net filled with good and bad fishes; the triumphant (?) church full of men whom the angels cast into a place of eternal burning.

Note the parts of the parable:

1. The Sea. This word, when used in a figurative sense, denotes peoples or multitudes (Dan. 7:3; Rev. 17:15). This means, then, that out of this world shall be gathered a multitude of people, good and bad.

2. The Drag Net. The word "net" should be drag net. The drag net cast into the sea, then, means the preaching of the gospel in this age.

3. The Drag Net Drawn to the Shore when Full. This means that when God's

purpose is made full regarding the preaching of the gospel in this age, account will be taken of the results.

4. Assortment Made by the Angels. In the day of this accounting the angels will be the agents which shall separate the saved from the unsaved.

5. The Destiny of the Bad Fish. The angels which are sent forth shall sever the wicked from among the just, and shall cast them into the furnace of fire where there shall be wailing and gnashing of teeth.

December 19

The Birth of Jesus

Luke 2:1-20

Golden Text:—"For unto you is born this day in the city of David, a Saviour, which is Christ the Lord."—Luke 2:11.

I. The Birth of the Saviour (vv. 1-7).

1. The Time of the Birth (vv. 1,2). It was when the Jews were coming under control of the Roman power—a most propitious time. In the providence of God, the birth of Christ occurred at a time when all the systems of religion and morality were tottering upon their foundations. It was at a time, indeed, when a new force was needed to be brought into the world. Furthermore, it occurred at a time which was the most suitable for the introduction of the gospel. The whole world being under one rule made it possible for ministers to move from city to city and from country to country without molestation. We should learn from this that the Almighty is ruling in all things and that He is never ahead nor behind in His administrations.

2. The Place of the Birth (vv. 3,4). It took place at Bethlehem as the prophet had foretold some seven hundred years before (Mic. 5:2). A little while previous to this it seemed very unlikely that the words of Micah would come true. Mary, the mother of Jesus, was in Galilee, miles away from Bethlehem. God moved the emperor to enforce the decree of taxation just at the time to cause Mary to be at Bethlehem at the proper time. Little did the emperor realize that he was an instrument in the hands of God to carry this out. We should not be greatly exercised over what man does, knowing that he can do nothing but what God allows.

3. The Circumstances of His Birth (v. 7). The surroundings were of the most humble sort. The almighty Creator condescended to take upon Himself humanity—to be born in a manger, becoming the poorest of the poor, that none might be hindered from coming to Him.

II. The Birth of the Saviour Announced (vv. 8-14).

1. To Whom (v. 8). His birth was announced to the shepherds who were keeping watch over their flocks by night. This shows that poverty is no barrier to the reception of the blessed gospel. God does not reveal himself mainly to

the princes and great men of the earth, but oftentimes these things are concealed from such, and disclosed to the poor. "Hath not God chosen the poor of this world, rich in faith and heirs of the kingdom, which he hath promised to them that love him?" (James 2:5). Their being busy with the duties of this life did not prevent them from being favored with this glorious message from God. Moses, Gideon, Amos, and Elisha were called by the Lord from the busy activities of life. The Lord never calls the idle. The gospel is peculiarly fitted for the laboring man.

2. By Whom (v. 9). The first gospel sermon was preached by the angel of the Lord. This exalted being has part in the announcement of the plan of salvation. Angels earnestly sympathize with poor, fallen, sin-cursed men.

3. The Nature of the Message (vv. 10-14). It was good tidings of great joy. Surely this was a gladsome message. It was good tidings because the darkness of heathendom which had for so long covered the earth was beginning to vanish. The casting out of Satan, the prince of this world, was about to take place. Liberty was now soon to be proclaimed to those who were in bondage. The way of salvation was now about to be opened to all. No longer was the knowledge of God to be confined to the Jews, but offered to the whole world. So glorious was this good news that a multitude of the heavenly hosts appeared, joining in the song of praise.

III. The Prompt Investigation of the Shepherds (vv. 15, 16).

They did not stop to argue or question, though no doubt these things seemed passing strange to them, but they hastily went to Bethlehem where they found everything just as represented. They had the privilege of first gazing upon the world's Saviour, the Lord of glory. They returned with gratitude in their hearts, praising God for all these wonderful things which He had revealed to them.

IV. The Shepherds Witnessing (vv. 17-20).

They could not remain silent. All who have truly heard the good tidings of salvation through Jesus Christ must tell it to others. These shepherds went back to their work praising God.

December 26

Jesus Feeds the Multitude Matthew 14:13-23

Golden Text:—"They need not depart; give ye them to eat."—Matthew 14:16.

Since we took the "Birth of Jesus" for our Christmas lesson last Sunday, let us now study the alternate lesson for last Sunday, instead of the Review.

I. Jesus Healing the Multitudes (vv. 13, 14).

1. Jesus Retired to the Desert (v. 13). The news of the cruel death of John the Baptist brought grief to the Master's heart, and He withdrew to a place of

quietness to commune with the Father. The very best thing for us to do in time of sorrow is to flee into the presence of God. Jesus accepted John's death as typical of what they would do to Him.

2. Followed by the People (v. 13).

He could not be hid. Their interest in Him was so great that they followed Him on foot. Where Jesus really is the multitude will gather. It is true in our churches; where Jesus is really honored the people gather.

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3. Jesus Healing the Sick (v. 14). Although the rules had broken with Him, He did not abandon His work, but continued to preach and to work for the good of those who would hear. The multitudes broke in upon Him and disturbed His quiet hour with God, but the great heart of the King was moved with compassion as He beheld the suffering multitudes—sick, lame, blind, and palsied. Though the people brought their desperate and hopeless cases to Him there was nothing too hard for Him. He is just as compassionate and powerful to heal those who are ruined by sin today as then. The sight of the multitude as sheep without a shepherd moved Him to pity. All those who have His nature are likewise moved. The condition of lost men will incite us to pity.

II. Jesus Feeding the Hungry Multitude (vv. 15-21).

According to the connection in John 6:1-14 the real purpose of this miracle was to show himself as the Bread of eternal life sent down from heaven.

1. Jesus' Conference with the Disciples (vv. 15-18). (1) The disciples' request (v. 15). They asked that the multitude be sent away. They knew that they were in a desert place, therefore prudence would indicate that they would go to the villages to buy victuals. How little they knew of His power! (2) Jesus' command (v. 16) "Give ye them to eat." Such a command would have been utter foolishness had He not possessed the power to create the supply; but always with the command of Jesus goes the power to do. (3) The disciples' perplexity (v. 17). They said, "We have but five loaves and two small fishes." They were counting on their meagre resources, leaving Christ out. Christ knew they had but five loaves and two fishes, still He commanded them to do the impossible. He wished them to learn that the things which are impossible with men are possible with God. To be face to face with the humanly impossible is a threefold benefit: (a) to make us feel our dependence upon Christ; (b) to drive us to Him for His help in our need; (c) to lead us to give the glory to Him for results. Though our gifts be small and our powers weak, yet in the hands of Christ we may accomplish much. Though our ability to teach, preach, or give, be meager we should remember that our Lord with His ability is equal to any demands which may be made.

2. Jesus' Method in Feeding the Multitude (vv. 18-21).

(1) The Lord's part. He created the provisions. He is able to create that which will meet the needs of the hungry multitude. He is able to meet the needs of all, temporally and spiritually. His power is unlimited. (2) The people's part. They were to sit down and eat. They were not responsible for the creation of the supply nor its distribution, but they were responsible for obedience. Even after the bread had been blessed by



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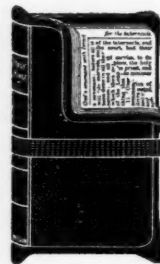
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the Lord and distributed by the disciples they would have fainted with hunger had they not eaten. So it is today, unless the people receive that which is provided by the Lord they will eternally starve. The Lord has done His part; we should be doing our part and then the final responsibility will be resting upon the people. (3) The disciples' part. This was to take that which the Master had blessed and distribute it. We are laborers together with God. God has made us partners in the salvation of the world.

III. Jesus Alone in the Mountain Praying (vv. 22, 23).

1. He Induced the Disciples to Get into the Ship (v. 22). The reason for this was that He desired to keep them from being mixed up with the crowd, for they were about to force Him to be king.

2. Multitudes were Dismissed (v. 23). This was to prevent the multitudes from trying to force Him to be king. When they saw His wonderful ability to feed the hungry multitude they desired to have such a man made king.

3. Praying Alone (v. 23). He doubtless was praying for the disciples. We knew what trials they would have to undergo. Having been induced by Him to enter the ship and being overtaken with the storm they were doubtless tempted to think that a mistake had been made; but we should learn that the way which the Lord would have us go is not always without its storms. In fact, the storm is a pretty good indication that it is the Lord's way.

Doubtless He also went apart to commune with the Father in order to gain relief and strength for Himself, especially since the multitude were now ready to make Him king.

January 2

The Child and the Kingdom Matthew 18:1-14

Golden Text:—"Whosoever therefore shall humble himself as this little child, the same shall be greatest in the kingdom of heaven."—Matthew 18:4.

I. The Greatest in the Kingdom of Heaven (vv. 1-4).

1. The Disciples' Question (v. 1). The promise given to Peter in connection with the announcement of His purpose to build the Church, and the payment of tribute with the money in the fish's mouth, provoked jealousy on the part of the other disciples. The transfiguration scene revealed the divine person and the program of the kingdom. Seeing that the kingdom was to come to realization, despite the tragedy of the cross, the disciples thought it best to have settled the place of rank in the kingdom. Their behavior betrayed their sad state of heart. Instead of entering into sympathy with Jesus in the dark hour of His passion they were supremely concerned with the dignities to be conferred upon themselves.

2. Jesus' Answer (vv. 2-4). He taught

them concretely by placing a little child in their midst.

(1) Condition of entrance into the kingdom (v. 3). He showed them that the great question which concerned them is as to whether they are really in the kingdom. Their behavior revealed the fact that they needed conversion before they could enter into the kingdom. Before they could even see, much less enter into the kingdom, they must be born from above (John 3:3,5). Entrance into the kingdom is infinitely more important than rank therein.

(2) Whosoever possesses childlike humility is the greatest (v. 4). The child is dependent, lowly and modest. Those who have been born again, converted, have these characteristics. The principle which determines rank in the kingdom is lowliness of heart. In the kingdom we rise by sinking. The way up is down. The more one realizes his own unworthiness, the more worthy he is of the divine favor and trust.

II. The Lord's Identification with His Believing Ones (vv. 5-9).

1. Receiving the Believer in Christ's Name is Receiving Christ (v. 5). Through conversion we become God's children, and so completely is our life interwoven with His that He regards treatment of us as treatment of Himself. Those who welcome into fellowship the lowly believer welcome Christ. If this were fully realized it would sanctify our relationship with believers in Christ. Reception of believers includes all forms of sympathy and aid. To do this in Christ's name is to open our hearts to receive Him.

2. The Awful Peril of Causing a Believer to Stumble (vv. 6-9). To cause to stumble means to give occasion for a moral fall. The particular reference was to the carnality and selfishness which was expressing itself in their contention for pre-eminence. Such spirit and behavior would stifle the tender life of a babe in Christ. Their behavior was not only self-injury, but a stumbling block to others. Every professing Christian should solemnly inquire as to whether his life would help or hinder his fellow-believers. Am I helping some one to a higher level, or am I pulling him down to a lower? To so sin against Christ's own is to meet a sure and awful fate. The doom will be worse than drowning in the sea with a millstone around the neck; it will be eternal fire (v. 8).

In this world of sin offences must come, but woe will be unto the one who causes the offence. Everything causing to stumble, though it be as vital as hands and feet, should be removed. We are responsible for ourselves and have a greater responsibility touching others.

III. Believers are Especially Cared For by the Heavenly Father (vv. 10-14).

1. They Are under Angelic Guardianship (v. 10). So precious is the believer in God's sight that angelic messengers are provided (Heb. 1:10). These angelic messengers have access to



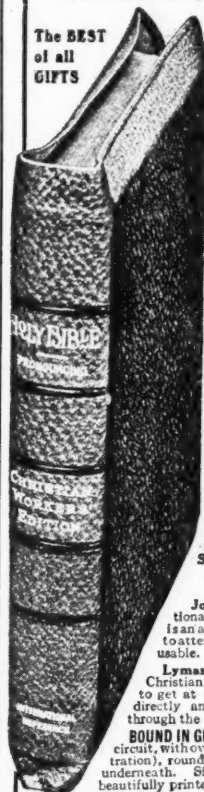
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the very throne of God, even beholding His face. So high is the honor bestowed upon believers that the highest angels are sent to guard them.

2. The Son Came Especially to Save Such from Their Lost Condition (vv. 11-14). The heavenly Father does not will that any one of these should perish.

They are the objects of the Father's seeking love. The salvation of the humble believer has been secured by the incarnation and the sacrifice of the Good Shepherd. Since God sets such value upon even the lowest believer, we should be most careful in our manner of life before them and in our treatment of them.

Sunday-school News, Methods, Appliances and Questions

By Hugh Cork

THE SCHOOL OF PRACTICE FOR DECEMBER

INTERNATIONAL UNIFORM LESSONS

Dec. 5—The Growth of the Kingdom. What are the seeds as referred to in this lesson, which produce in God's kingdom the fruits of righteousness? Indicate how your pupils may make conditions right so they will feel that some seeds have made some growth the past week as they report on what they have done next Sunday.

Dec. 12—What the Kingdom of Heaven is Like. Ask your pupils to test out the golden text of the lesson this week (Rom. 14:17), and in their own experiences and the observations of others, come prepared next Sunday to tell what is the difference between being a citizen of an earthly kingdom and being a citizen of the kingdom of heaven.

Dec. 19—Jesus Feeds the Multitude. Send your pupils home to make a note of each important need they have had for the seven days, and report how many had to go away from Jesus to get his needs supplied.

Dec. 26—The Kingdom of Heaven on Earth. Let your pupils take note this week in view of the past quarter's lessons what things they can find that that look *like* or *unlike* the kingdom of heaven on earth.

In all these studies week by week, each teacher should provide for living out the lessons which he or she tries to teach. In this way practical, tangible results will surely follow the effort.

WORSHIP SERVICES IN THE SUNDAY-SCHOOL

For the Month of December

How does your school use the twenty minutes usually called the "opening exercises"? This is the time and place to train the pupils in worship and create the worshipful atmosphere needed in which to teach the lesson of the day. If rightly used, this period of worship will bring to the mind and stir in the heart the feeling, as the pupils enter the church even on a week day, "This is none other than the house of God, and the gate of heaven to our souls."

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From a new book, *Story-Worship Programs for the Church School Year* by Rev. Jay S. Stowell, just from the press of George H. Doran Company, we give below the outline of the suggestions for worship services for December. In the book the story is given in detail. This plan will brighten and greatly enrich the teaching ministry of the school. Therefore, we urge superintendents to follow the suggestions given. The theme for the entire month is:

The Giving Life

Order of Service for December 5:

1. Musical Prelude (a devotional hymn).
2. Hymn, "Hail to the Brightness of Zion's Glad Morning."
3. The Beatitudes (repeated in unison).
4. Prayer.
5. Hymn, "Christ for the World We Sing."
6. Story, "The Meaning of Success." (This story tells of two men, one who got rich at the expense of his fellows, the other who became poor at his own expense, while helping others over their hard places. Both died, but while the first was soon forgotten, the second has a beautiful monument built to his memory, indicating that it is more blessed to give than to receive.)
7. Prayer by the pastor or superintendent.
8. Response by the school (The Lord's Prayer).
9. Hymn, "It Came Upon the Midnight Clear."
10. Announcements (only such as will not mar this atmosphere).
11. Lesson read responsively.
12. Class Period.

With the month's theme, follow these twelve parts as indicated above except to change Nos. 5 and 6 each Sunday.

Order of Service for December 12:

5. Suggested Hymn, "Joy to the World."
6. Story, "A Follower of Jesus." (A beautiful story, the purpose of the telling of which is to encourage the habit of kindness.)

Order of Service for December 19:

5. Suggested Hymn, "Silent Night! Holy Night!"
6. Story, "Rachel and David." (An inspiring story, the purpose of which is to lead the pupils to think of kindness to others as a service to Jesus.)

Order of Service for December 26:

5. Suggested Hymn, "Hark! The Herald Angels Sing."
6. Story, "The Christ Child." (The purpose of telling this marvelous incident at this time is to deepen the appreciation of this wonderful story "which never grows old.")

Try this program with its one theme, but suggested changes, and see the interest in your opening services grow. Then purchase the book on worship services.

DECEMBER, 1920

A NEW YEAR DAWN SERVICE

In place of the usual "Watchnight Service" with which to herald in the new year, the Bethany Presbyterian Church and Sunday-school, commonly called "Wanamaker's," of Philadelphia, have had for many years a most beautiful and impressive service on New Year's morning which they call the "Dawn Service." It is joyously looked forward to by the church and older members of the Sunday-school as one of the great uplifting spiritual services of the year.

In the early morning, about four o'clock, there begins to gather in the church auditorium, which is in utter darkness, a company of earnest folk which very shortly numbers several hundred. There are no lights and no ushers. Each worshiper must grope his or her way to any seat he or she finds empty. There they sit in silent meditation, getting the glare of the world out of their eyes, not knowing how many or who has entered the room. What a heart-searching time these moments record! Some of the soiled pages of the old year's book are turned over again, and since this particular night closes the book many decisions are made that the new book with its clean white pages about to be presented to each shall be better written.

At 4:45 the voice of the superintendent sounds out in the darkness saying "Good-night" to the old year and "Good-morning" to the new. Without any pre-arrangement one and another repeat appropriate Scriptures, some one starts a hymn, others lead in prayer, while others again give testimony. One cannot describe the feelings which stir the

soul as one familiar voice after another is heard which is the first intimation they are there, for it is still dark. Up in the gallery, the children's choir, stowed away quietly by their leader, sings, "Silent Night! Holy Night!" and again a fine cornetist, whom all love to hear, plays softly a beautiful solo. One wonders whether this is Paul's third heaven, for the sensations are almost too sacred to be described in words.

About twenty minutes before daybreak comes, all in attendance are asked to kneel for a season of prayer for consecration. Just as the dawn of the day is creeping in through the stained glass windows, the pastor tenderly commits himself and his flock to the great Shepherd, all then repeating the Twenty-third Psalm, singing as the closing prayer, "Saviour, Like a Shepherd Lead Us," and the congregation silently goes out feeling that "This is none other than the house of God, and the gate of heaven to our souls."

HELPFUL SUGGESTIONS IN BOOKS

Sunday-school teachers using the International (Uniform) lessons will appreciate the aid given by the following named books on the dates indicated:

- Jan. 2. "God's Care for His People," in *Heaven on Earth* (A. C. Dixon).
- Jan. 9. "Forgiveness," in *Prevailing Prayer* (D. L. Moody); "The Blessing of Sins Forgiven," in *Short Talks* (D. L. Moody).
- Jan. 16. "Love, the Motive Power for Service," in *To the Work* (D. L. Moody); "Love, the Greatest Thing in the World," in *Drummond's Addresses*.
- Jan. 23. "The Fruit of the Spirit is Love," in *Absolute Surrender* (Andrew Murray).
- Jan. 30. *Confessing Christ* (W. R. N.); *The Christian: His Creed and Conduct* (William Evans).

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MORE OF PERSONALITY THAN PEDAGOGY

The development of the teaching force of the Sunday-school is not so much a question of pedagogy as of personality. The normal temperature of the Christian heart's love is vastly more important than the intellectual talents usually enumerated and emphasized in the teacher training books as "qualifications." Each Sunday-school should require its teachers to take the temperature of their heart's love before coming to school each Sunday, using Paul's love thermometer as found in 1 Corinthians 13. If the heart's temperature registers normal—18 degrees—according to this measure, the teacher "needeth not to be ashamed" for he will be "in the spirit on the Lord's day" and be able to teach "to edification and exhortation and comfort."

In putting the thermometer next to your heart notice its rise degree by degree—

1. "*Suffereth long.*" Parents may be unappreciative, pupils irregular and inattentive, fellow teachers and officers unsympathetic, nevertheless love in its first degree is very patient with never a word of complaint, firm in the belief that since God assigned the task, all things are working together for good, and since some results come less quickly than others, the first requisite for success is to "suffer long"—the full length of the effort needed for results.

2. "*Is kind.*" Suffering long is love passive, bravely enduring, but when in all its forbearance it "is kind," it is love active. This second degree of perfect love manifests itself by not only not noticing the slight, but seeking to do some kind act in return for it, which greatly enriches one's life and makes it grow in grace.

3. "*Envieth not.*" Desire for possessions, is a rightful common heritage, but to secure those possessions, or even to desire them at the expense of another is unholy. Love is not only content with what good things it has, using them to the limit, but is glad for others who are more richly endowed and thus "envieth not."

4. "*Vaunteth not itself.*" Talents, friends or earthly possessions, may be real or assumed, yet love in its fourth degree never makes a parade of what it enjoys. With sweet humility it thinks of its possessions as held in trust for others. Therefore, has no reason to boast and so "vaunteth not itself."

5. "*Is not puffed up.*" A person may be wonderfully endowed with native and acquired ability, but love ruling such an one makes its subject feel equally at home with, and a part of the illiterate as well as the learned, the low as well as the high, the poor as well as the rich, giving itself no airs; it is ever approachable, since it "is not puffed up."

6. "*Doth not behave itself unseemly.*" Rudeness is despised by those who are rude when they come to see themselves as others see them. Love being gentle

gives its possessor the eyes of others to see one's self and therefore turns from rudeness and "doth not behave itself unseemly."

7. "*Seeketh not her own.*" Love not only does not covet the possessions of others but while it realizes what belongs to it, it will not even turn a hand simply for its own rights. Its unselfishness goes so far that it "seeketh not its own," willing to be even without, or bide the time when it will come into its own.

8. "*Is not easily provoked.*" Calmness is one of the leading characteristics of love. Things may be distracting and worse yet because of some one who failed to prevent such a turn. A hurtful look or word is shot like an arrow. It hits squarely, but because love is not "thin skinned" but is really an armor, the person hit is never irritated because he is "not easily provoked."

9. "*Thinketh no evil.*" Since God is love, a heart filled with love will meet every intended slight and insult from whatever quarter it comes affectionately, and is, therefore, never resentful. It never tries to "get even." Its "coals of fire" are not to burn for the purpose of hurting but to purify so other hearts like its own "thinketh no evil."

10. "*Rejoiceth not in iniquity.*" This insures pure thoughts and right acts and influence. Nothing can be entered into, and no activity or social relations approved, which might tend to make others go wrong because love "rejoiceth not in iniquity."

11. "*But rejoiceth in the truth.*" It is goodness produced by godliness which gladdens love. The joy of living and work is produced when the conceptions of truth are translated into acts of living which brings about a condition of mind which "rejoiceth in the truth."

12. "*Beareth all things.*" Neglect does not discourage. Flattery bestowed does not turn the head. The burden of poverty or the lack of friends or the talent of leadership does not disturb the poise. Whatever comes of joy or sorrow, love "beareth all things." No scandals will ever be furthered because love is slow to expose.

13. "*Believeth all things.*" Suspicion has blighted many a life, and turned many feet into wrong paths, but love is always eager to believe the best, and therefore would rather be betrayed than doubt one's sincerity for she "believeth all things."

14. "*Hopeth all things.*" This child is hard to manage, yet he may be a Moody, or she may be a Frances Willard. The lesson today seemed a failure, yet the Book says, "All things work together 'or good,'" hence love is not disheartened for she "hopeth all things."

15. "*Endureth all things.*" The thorn in the flesh has been painful, the lack of sympathy has been weakening, the whisperings of so-called friends have been distressing, but notwithstanding, love plods patiently on toward the goal and "endureth all things."

16. "*Love never faileth.*" Things today may be provoking, somebody who promised to be here and assume responsibility failed, and this naturally tends to stir one's feelings. It seems that now is when somebody ought to get a piece of our mind, but love remains at her post and controls our thoughts and feelings, and sweetly and calmly we work on because love, equal to every emergency, never disappears.

17. "*Now abideth * * * love.*" Many qualities and characteristics are modified with changing conditions. Experiences are as varied as individual make-ups, but come and go as times, seasons and individuals do, love abides to sanctify every experience for "love abideth."

18. "*The greatest of these is love.*" Feelings are the springs of action. They stir and prompt the will to achievement. Feelings are of many kinds and vary in strength and helpfulness, but while we must have many experiences such as joy, peace, gentleness, meekness, etc., and shall need strong faith and fervent hope, it is the spirit-filled life that accomplishes things because of all motives which move men "the greatest of these is love."

Therefore, teacher, how is your heart's love pressure and temperature? Thrust in Paul's love thermometer and see how near you are to "normal." If you find your love is patient, kind, not envious, not pompous, humble, gentle, unselfish, not irritable, never resentful, hates evil, loves goodness, forbearing, unsuspicious, hopeful, enduring, charitable, abiding, and your strongest feeling, you can rest assured that what you are will speak louder than any words you say in leading your pupils to where you want them to be. Try the thermometer often and when it registers, may it always indicate love's normal temperature.

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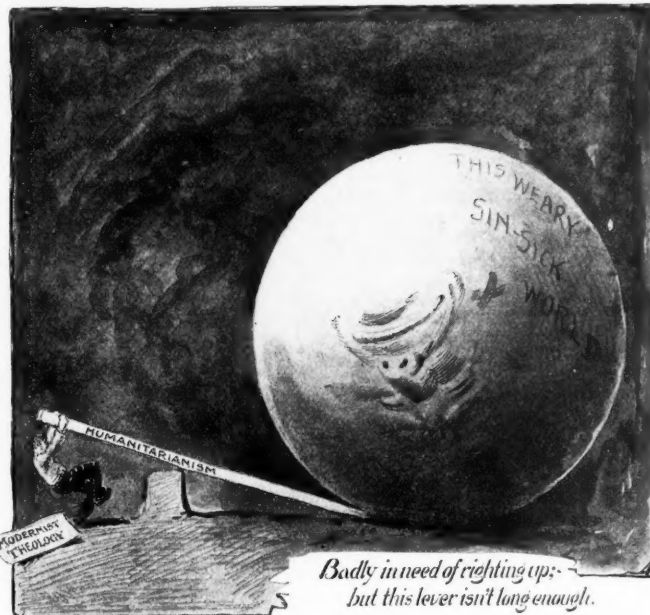
HOW GOD OPENED THE DOOR IN ECUADOR

In the summer of 1896 in the north central part of the state of Kansas, during a Bible convention of the Y. M. C. A. the Lord seemed to speak to this group of men regarding the needs of Ecuador. At that time they had no definite knowledge of any special need, but the Lord so laid it upon their hearts that before the convention closed three men offered themselves as missionaries to go to Ecuador. Others gave of their substance, and shortly afterward these three men set forth for that land.

Arriving in New York City, they called upon the Ecuador consul to inquire regarding the need of passports, etc. He asked them who they were and whether they were business men or commercial travelers. "No, we are missionaries," they answered. They did not understand just what his question meant, but later he said, "Then you are Protestants going to Ecuador to teach your religion?" They replied, "We are going to teach the Bible." Thereupon he reached in his desk for a copy of the constitution of Ecuador and read to them the article on religion, which was as follows: "The religion of Ecuador is the Roman Catholic apostolic religion to the exclusion of all others." There was no opportunity even for an argument in this case, and they returned to their rooms wondering what it meant. It seemed that God had made a mistake for once, because they felt called to Ecuador, and now the way seemed closed even before they started. They were men of prayer, and took the matter to the Lord, and, strange, and yet not strange, to say, He still said, "Go to Ecuador," and He made the leading so clear that a few days later they bought their tickets and sailed for Panama.

While waiting on the isthmus for a few days they heard of a revolution that was then on in Ecuador, and they did not understand at that time all that was meant by South American revolutions. At the given time they sailed from Panama for Guayaquil, arriving there just a few days after the Liberal party, who were the revolution-

ists, had overthrown the old conservative government, and the new government was then holding a convention in the city of Guayaquil in order to frame a new constitution. Among the first things they did was to cut out the article on religion and substitute for it another, granting religious liberty. Thus these missionaries saw how God worked "in a mysterious way, His wonders to perform." Entirely unknown to them, He was preparing the field and opening the door so that just as the door opened these brethren could step in and take possession of the country in the name of the Lord.



These men and other early missionaries banded themselves together into a missionary society known as The Gospel Missionary Union, with headquarters at Kansas City, Mo. Even today this society, together with The Christian and Missionary Alliance of New York, are the only societies working for the evangelization of Ecuador, none of the other and stronger missionary societies having yet entered that needy field.

THE DUAL NATURE OF THE PRIEST

That the priesthood of Latin America is notoriously derelict, not only in religious obligations to the people but also in morals, is an oft-told tale, officials of the Roman Catholic church themselves being the witnesses.

Perhaps the difficulty of understanding how the priests can continue their

tenacious grip upon the populace, in the face of the most glaring delinquencies, will be removed by the following extracts quoted and translated from the authorized version of Mazo's catechism.

The book which bears the imprimatur of the archbishop of Valladolid, Spain, is in wide use in the Spanish speaking branch of the Roman Catholic church. We translate two paragraphs from the section devoted to the "Sacredotal Dignity," pages 526-531.

The Priestly Dignity

"The dignity of the priest is such that according to the expression of St. Augustine, the Son of God becomes incarnated in his hands, even as in the womb of the Virgin. The priest making Jesus Christ to exist upon the altar in virtue of the words of consecration comes to be as His father, and the spouse of His most holy mother. In the power of the priest the Son of God has placed the keys of heaven and in his hands He has deposited the treasure of the faith, and into his keeping He has delivered over the flock which He bought at the cost of His own life. All the spiritual and eternal interests of the human race, all the merit of the blood of Jesus Christ, all the work of sanctification and salvation of men is in the keeping of the priest. Jesus Christ Himself, so to speak, has been placed at his disposal. Let the heavens be awed, let earth be astounded, let hell be confounded in contemplation of the immense dignity God has bestowed upon the priest! Ah! if angels were capable of envy, they would envy

nobody but the priests! O priestly dignity! O my beloved priests! Of how much veneration are you not worthy! Angels revere you, the heavenly powers render you homage, principalities humbly attend upon your most excellent ministry! O Christians! with what veneration, with what respect should we not hold ourselves toward these who are put in charge by God, to these visible gods who represent the invisible God, to these gods of the earth who stand in the place of the God of heaven!"

If this causes the reader mild astonishment, what will be said concerning the second paragraph which proceeds as follows:

"But if the conduct of the priest does not correspond with his position, will he in that case have a right to our veneration? In such a lamentable case we should be compassionate toward him

in his backsliding, but venerate his dignity, because this is always the same. We ought to consider that he is a man, and that he is a priest. We should have compassion upon him for the weaknesses of the man, but to reverence the character of the priest. We ought to take our eyes away from his weakness, and respect his ministry. We ought to be troubled in seeing presented before our eyes a wicked priest, and to fear it may be we ourselves who are the cause of this misfortune, because the holy books teach us that the greatest punishment that the Lord can send upon His people, is to give a wicked priest. When

His anger has not reached its climax, He contents Himself with arming nation against nation, with upsetting the order of the society, leaving desolate the fields and spreading hunger, desolation and death upon the earth; but in the climax of His wrath He makes use of His ultimate punishment. From the treasury of His indignation He takes unfaithful ministers, foul priests, scandalous pastors, and He places them over His people; then it is verified that the abominations of the people are the cause of the bad priests, and the bad priests are the punishment of God upon the people."

A NOTED ENGLISHMAN SAYS FLOGGING AND TORTURES ARE BREWING REBELLION

An incident of British treatment of negroes in British East Africa is made by Sir H. H. Johnson, writing in the *Observer*. "Many of the assertions made before the negro conference in New York," he says, "were wild and windy, but it behooves our colonial office to see plain justice done to the four million of black and brown people in this colony and protectorate."

Numerous instances of bullying, flogging and torture are cited by the writer. "The natives," he says, "are slowly coalescing, Bantu with Nilote, Mohammedan with Christian and pagan, Somali and Galla with the hitherto despised negro, in their common hatred of the invading white man, owing to the exceptional cruelties which have stained the white man's record during this period of fifteen years. These are not cruelties of soldiers or policemen, of government servants of any kind, but of individual settlers, British or Boer in origin."

Juries Liberate Whites

"Not only have murders, light-hearted murders of natives, taken place all too frequently, not only having revolting cruelties been committed, but when the white delinquents are brought up for trial white juries acquit them, or white judges inflict trivial penalties, or rebellious public opinion forces a governor to revise the sentence. I doubt if capital punishment for murder has ever been imposed on a white man in East Africa.

"Again, in the great war, thousands and thousands of native porters were compulsorily enrolled by our government or by the military authorities in the unhappily styled 'protectorate', and the arrangements for their commissariat, their medical treatment, their lodging, and clothing have been miserably inadequate, with the result that some 23,000 to 25,000 of them (it was reported) died during the pursuit of the German forces.

Protest Callous Treatment

"The survivors have retained tongues and the power of speaking; some, even, have been mission educated, and when 'Dora' (Defence of the realm act) took her hand off the mail service they have stammeringly told the world outside Africa something of their preventable sufferings and even of singularly callous and sometimes cruel treatment at the hands of the military authorities.

"Now the culminating incident is this: Some two months ago there occurred at Nduru, in British East Africa, cases of flogging and torture, so severe, that, according to a medical officer's report, in some cases 'the flogged natives died from the torture and flogging.' These crimes seemingly were committed on a European's plantation.

"The Europeans in what is now termed a 'colony' apparently take the law into

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Again, it gives all the New Testament passages that are quoted or paraphrased from the Old Testament. Take for example "Tribulations." The Old Testament reference is Dan. 12:1; the New Testament reference is Matt. 24:21. There are 432 passages quoted or paraphrased in the New Testament from the Old.

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their own hands and administered punishment as they please."

Chicago Evening Post, Sept. 13, 1920.

THE DOOR AJAR IN ABYSSINIA

The hearts of God's people will be rejoiced to learn that Abyssinia, one of the few remaining strongholds to withstand the onward march of Christian missions, is at last open to occupation. As in so many other cases, it is the medical missionary who leads the vanguard, demonstrating that now, as in the days of Jesus, men's souls are most quickly reached through the alleviation of bodily suffering. About a year and a half ago, Dr. T. A. Lambie, medical missionary of the United Presbyterian church, stationed in the Sudan close to the borders of Abyssinia, received an invitation from one of the chiefs of that country forwarded by the British agent, asking him to come over and help.

Dr. Lambie secured the sanction of the Board and of the British authorities, and went into Abyssinia a year ago. He has had a year full of interest and reports to the church at home enthusiastically urging them to open work in western Abyssinia, to which request the last General Assembly acceded, extending its work into the new field from the Egyptian Sudan, working through the northeast Sudan, about two hundred miles down the river from Sayo.

Dr. Lambie has built a house at Sayo on land that was given to him by the chief. He has written, urging the Board to supply him funds to build a small hospital, and to send at once an agricultural man, another doctor, and a nurse. The agricultural man and the nurse are already on their way to Abyssinia.

The United Presbyterians are not, strictly speaking, the pioneers, as a Swedish missionary has been for several years living at Addis Abeba, the capital of Abyssinia. The doctor who was in charge of the work there died last winter, and another man has taken his place. Let prayer be offered for Dr. Lambie and the United Presbyterian Board that the door now open may remain open that the blessing of the gospel of Christ may come upon the people of Abyssinia.

"WHOSOEVER" INCLUDES ALSO THE ESKIMOS

The following letter addressed to the Great Commission Prayer League contains a stirring call for prayer and recruits:

"Will you please ask your band of intercessors to pray for the Coppermine Eskimos of the northern part of Canada, in order that they may pray intelligently and understand the need?"

"In 1914 the Rev. H. Gisleng left Saskatoon with the object of reaching these new Eskimos. He worked on the language till 1916, then went out on his expedition. Reaching them, he set to work to understand them. So successful was he that he won their confidence, and also prepared a translation of the

Gospel by St. Mark, which is now being published by the B. & F. B. S. This man came out in 1919, went home to England, returned to Canada. Such was his love for the people that he worked too hard, caught a chill, developed pneumonia and died, February 11.

"Will you ask that some young man physically fit for the hardships of the North may have the vision and take hold? Bishop Lucas is in charge, and has tried to get a man throughout Canada, but as yet no one has offered. Any one interested may get particulars from me.

"Yours in His Service,
"George W. Dowring,
"Viscount, Sask."

HOW ONE INTERCESSOR GOES ABOUT IT

The editor of *Inland Africa* asked the brethren of the Councils to send him a brief statement of important experiences in their prayer life, and the following is from a letter written by one whom God has greatly used in the work of the mission before calling him to another service.

"In reply to your suggestion that you would like to have from the brethren a brief description of their experience in prayer life, I may relate a section of mine that is intimately connected with the Africa Inland Mission.

"Though through many years God had given me many wonderful answers to prayer, it was through Mr. H—— that I received a clearer vision as to the scale of prayer. Multiplied definite, and humanly difficult things, had come into my life in answer to prayer, but the thought of how largely one might ask of God had never occurred to me until Mr. H—— unfolded to me the method of his own prayer life. This was to precede prayer by worship. His daily practice was to read a portion of the Psalms before his regular devotions, and to worship God according to His character and attributes as set forth in the Psalms, the book of worship in the Bible. This brought him, he told me, the vision of God, and emboldened him to ask, not according to the ability of man or human conditions or circumstances, but according to the character of God Himself, which far transcended all human or earthly possibilities.

"Although from quite a few of God's children I received light and stimulus for my own prayer life, I think that from Mr. H—— I perhaps received more than from any other person on earth. It was with the vision of the character and faithfulness of God that we were emboldened to ask Him, in the difficult year of 1917, to send out the large number of missionaries which went forth at that time (there were seventy that went, of whom fifty-two were new workers). This was in the face of difficulties that staggered many, and delayed the going forth of missionaries of many societies. I do not wonder that others were staggered, and question

whether, without the full vision of the predominant sovereignty of God above all the nations of earth, of His faithfulness and of His willingness to make possible any difficult change that had come to the mission that year through Mr. Hurlburt, many of these missionaries would ever have gone forth to the field."

Getting Together!

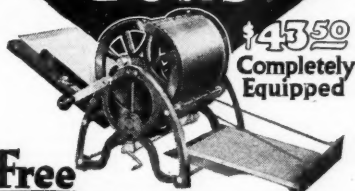
Those who believe heartily in the fundamentals of our faith* are in stronger bonds of fellowship than ever, and the more so, as they see by unmistakable signs, the evil days approaching.

We wish to keep in touch with all those who are avowedly in this company, that we may send samples of new and appropriate tracts and booklets, and to furnish now and then descriptive circulars of larger publications of timely interest.

*The fundamentals considered vital are—The Bible as the Word of God, and of supreme authority; the deity of the Lord Jesus Christ; His virgin birth; His atonement by substitutionary sacrifice; His resurrection from the dead; the universality and death-dealing character of sin; salvation by grace through faith; regeneration by the Holy Spirit; the personality and deity of the Holy Spirit; the second coming of our Lord Jesus Christ, personal, visible and glorious; a heaven of eternal blessedness for the righteous and eternal punishment for the wicked.

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"This man receiveth sinners and eateth with them."—Luke 15:2.

- I. **The Receiver**—"This man."
 1. His sympathy—"Man."
 2. His capability—Divine.
- II. **The Received**—"Sinners."
 1. Such as most need help.
 2. Such as least deserve it.
- III. **The Reception**—"Eateth," etc.
 1. Friendly association.
 2. Complete reconciliation.

—William W. Wythe.

PHILIPPIANS TWO

Sevenfold Descent of Christ Jesus:

1. Made Himself of no reputation.
2. Took upon Himself form of a servant.
3. Made in the likeness of men.
4. Found in fashion as a man.
5. Humbled Himself.
6. Became obedient unto death.
7. The death of the cross.

Sevenfold Ascent of Jesus Christ:

1. God hath highly exalted Him.
 2. Given Him a name.
 3. At the name of Jesus every knee shall bow (future).
 4. Things or beings in heaven.
 5. Things on earth.
 6. Things under the earth.
 7. That every tongue * * confess
- * * Jesus Christ * * Lord.

THE SHEPHERDS AND THE ANGELS

Luke 2:8-20

- I. **Singing, vv. 3-18.**
 1. The Audience.
 - (1) Good men (flocks probably for Temple sacrifice.)
 - (2) Poor men.
 - (3) Busy men.
 2. The Choristers.
 3. The Song.
 - (1) Glory to God.
 - (2) Grace from God.
- II. **Seeking, vv. 15, 16.**
 1. They sought together.
 2. They sought eagerly.
 3. They sought successfully.
- III. **Sounding, vv. 17-20.**
 1. With deep conviction.
 2. With great joy.

—L. W. Gosnell.

A VERSE OF WELCOME

(Used sometimes on church calendars)

If after kirk ye bide a wee,
There's some wad like to speak to ye;
If after kirk ye rise and flee,
We'll all seem cold and stiff to ye.
There's one that's in the seat with ye
Is stranger here than ye may be;
All here hae got their fears and cares,
Add you your soul unto our prayers,
Be thou our angel unawares.

THE LORD OUR EXAMPLE

"Leaving us an example, that ye should follow his steps."—1 Peter 2:21.

In What Respect is Christ Our Example?

- I. **In Relation to His Father.**
 1. Submission to His Will (John 6:38; 4:34; Ps. 40:7).
 2. Devotion to His Glory (John 8:50; 5:41; 12:28).
 3. Dependence on His Power (John 5:30; 8:28; 14:10).
 4. Confidence in His Love (John 11:41, 42; 17:26).
 5. Fellowship with His Presence (John 16:32; 8:16, 29).
- II. **In His Relation to Men.**
 1. Obedience to parents (Luke 2:51).
 2. Compassion on the needy (Matt. 9:36; Mark 1:41).
 3. Lowliness in service (Luke 22:27; Matt. 20:28; John 13:12-17).
 4. Gentleness under suffering (1 Peter 2:21-23).
 5. Forgiveness of injuries (Col. 3:13; Luke 23:34).

III. In Respect to the Mind That Was in Him.

1. Humility (Phil. 2:5-8).
2. Meekness (Matt. 11:29).
3. Self-denial (Matt. 16:24).
4. Holiness (Heb. 7:26; 1 Pet. 1:15, 16).
5. Love (Eph. 5:2).

How May We Follow in His Steps?

1. By seeing that He is our Atoning Sacrifice (1 Pet. 2:24; Heb. 9:26).
2. By taking Him as our Indwelling Power (Gal. 2:20; Eph. 3:16, 17).
3. By Obedience to the Holy Spirit's guidance (Gal. 5:16; Rom. 8:14).
4. By ever looking off at our Perfect Pattern (Heb. 12:1, 2, 3).

—Evan H. Hopkins.

CHRISTIAN EXPERIENCE IN SONG

On a recent Sunday evening, a pastor at Elvaston, Ill., preached on the subject "The Gospel in Song," depicting the Christian's experience from the time he first hears the call of Christ until he is called home. After remarks on each division of the subject, the congregation sang verses of the song indicated. The following outline was used:

Invitation, "Come, Sinner, Come!"
Supplication, "Just as I am"
Salvation, "At the Cross"
Justification, "The Solid Rock"
Realization, "Blessed Assurance!"
Dedication, "I'll Live for Him"
Unification, "Blest Be the Tie that Binds"
Evangelization, "Rescue the Perishing!"
Gratification, "He Leadeth Me"
Jollification, "He Included Me"
Expectation, "We Shall See the King Some Day"
Exaltation, "When the Roll is Called up Yonder,"
—The Baptist.

A CHRISTMAS MESSAGE

From Galatians 4:4-6

- I. **The When of His Coming.**
"In the fulness of time."
A hint at a philosophy of the ripeness of the times.
The preparation:
 1. Morally.
 2. Intellectually
 3. Politically.
 4. Religiously.

II. The How of His Coming.

1. God sent (John 3:16; Rom. 5:8).
2. Made of a woman.
Hint at virgin birth (cf. Matt. 1, Luke 1 with pagan stories of birth of gods and goddesses).
Woman is story of sin and redemption.
3. Made under the law.
A Jew after the flesh—lived under the law—fulfilled and satisfied its righteous demands.

III. The Why of His Coming.

1. Redemption.
 2. Adoption.
 3. Gift of Holy Spirit.
- J. J. Ehrstein.

POWER IN SERVICE

"Go in this thy might."—Judges 6:14.

1. *The Might of a Healthy Dissatisfaction, with Bad Conditions.* The Midianites possessed the land, and Gideon was not content that it should be so. We should seek to be neither optimists nor pessimists, but truthists, seeing things as they are.

2. *The Might of Confessed and Forgiven Sin.* Gideon had put away his idols and destroyed the idols of the family.

3. *The Might of Cautious Courage.* Even while Gideon was in hiding, the angel said to him, "Thou mighty man of valour." He was brave enough to hide. He might have compromised with the Midianites, making terms with them, to the dishonor of Jehovah. He was willing to hide, and bide his time. Gideon was careful of only one thing and then absolutely reckless. He simply wished to know whether he was commissioned of God, and when with great caution he had learned that fact, he went forward without shrinking.

4. *The Might of a Spirit-filled Personality.* "The Spirit of the Lord clothed himself with Gideon." Just as the clothing yields to every movement of the body, so Gideon yielded to every movement of the Spirit.

5. *The Might of Holy Enthusiasm.* He was eager to be at the foe, and selected only such as his co-workers. Those who knelt and leisurely drank were set aside; those who came to the brook so eager to be at the enemy that they dipped up the water in their hands and drank as they ran, were chosen for the conflict. Three hundred such men are stronger than 32,000 whose enthusiasm is not at white heat.

—A. C. Dixon.

Moody Bible Institute Monthly

CHRISTMAS GIVING

It would seem strange to have a birthday party at which the guests exchanged gifts one with the other and forgot the one whose birthday they had come to celebrate.

In your Christmas giving, do not forget the Christ. You cannot place your gift in His hand, but in placing it in the hands of those who are carrying on His work it is ministering unto Him.

As you think of your Christmas giving, go before Him and place your gifts at His disposal, and ask Him where you can place them to please Him most.

Coming to our Christmas birthday party, with our Christmas missionary offerings, in the spirit indicated above, we shall have a royal good time, with the King in the midst, and an offering as acceptable as the wise men's "gifts: gold, and frankincense, and myrrh." The blessed Lord, who "loveth a cheerful giver," will not despise the smallest gift from such an one.—*Evangelical Christian*.

A PRAYER FOR THE CLOSING YEAR

Blot out the past, O Lord, take Thou the slate

Of the old year, on which my hands have writ,
And with the sponge of mercy, while I wait,

Wipe out the records that disfigure it.

Blot out the past, O Lord, with precious blood,

The blood of Thine own Son: for only thus
Can it be cleansed: dipped in that crimson flood

Thy hand will purge out all the awful curse.

Blot out the past, O Lord, ere yet the year

Is put upon the shelf to wait the day
When all unblotted records shall appear
Before the Judge's eye in dread array.

Blot out the past, O Lord, as I have seen
Thy hand blot out the clouds that hid the blue,

The thunder clouds that in the sky have been,

Blot out my sins that hide Thee from my view.

Blot out the past, O Lord, that like the snow,

On New Year's day, my conscience may be white:

Yea, "whiter than the snow," and thus may show

The purity of God to mortal sight.

Blot out the past, O Lord, then keep Thy child

Unspotted in the future days, that he
May keep the fair cleansed pages undefiled,

And only write what Thou art pleased to see.

—William Luff.

THINGS TO SHED WITH THE YEAR

There are things which some people need to shed from their mental makeup before they pass through the gate of time into another year. These things are opinions, notions and conclusions which they have picked up as they have come along a dusty way. We mention a few of them:

That the world owes them a living, or that they can collect it without sweat of face.

That fortune is waiting to take them by surprise.

That success can be found on a bargain counter.

That they must have a pull.

That other people are to blame for all their failures.

That all the good people are outside of the church.

That the church is responsible for all the evil in the world.

That if ministers preached well enough, they would all be converted.

That their wives can do all the religion for the family.

That a Men's Forward Movement or any other movement can make men of them without their "getting a move on" themselves.

That the outside of a man has more to do with character than the inside of him.

That a man can take any road and go to heaven.

That we can believe what we please and yet come out at the same place as those who believe what they ought.

That there is "good in all religions" and therefore it is not necessary to choose any of them.

That men and women hold to the faith only because they do not think.

That there are no religious experts outside of the schools.

That some way of saving the masses must be found without calling upon them to repent of their sins.

That we must find some plan of social salvation without requiring individuals to be good.

That we are all going to heaven and that there is no hell to go to anyhow.

—Grapho.

Abraham, the father of the faithful, was marked by three features: he went out not knowing whither; he believed, not knowing how God's promise was to be fulfilled; and he obeyed God's command to sacrifice Isaac, not knowing why the command was given. That shows the working of the grace of faith. Faith goes out, not knowing whither. Faith believes, not knowing how; faith obeys, not knowing why. If you sit in judgment upon a command of God and determine that it is reasonable, and commends itself to your judgment, that it is expedient, and therefore you follow it, that is not obedience to God, but to your own reason. Obedience is *surrender to authority*.—A. T. Pierson.

BEGINNING THE NEW YEAR RIGHT

"The beginning of months."—Exod. 12:2.

1. *Let us Begin the Year with Solemn Reflection.*

The season reminds of the past—the irrevocable past.

2. *Let Us Begin the Year with Self-Inspection.*

Looking within we see sins unrepented; resolutions made, but, alas, broken; opportunities unimproved and talents left unemployed.

3. *Let Us Begin the Year with a New Consecration.*

Shall our prayer be, "Lord, what wilt Thou have me to do?" and may our vows find expression in the lines of Frances Ridley Havergal's

Take my life, and let it be
Consecrated, Lord, to Thee.

—Contributed.

IS THIS MEANT FOR YOU?

The Christian pulpit has been a hot-bed for the growth of all sorts of curious and unearthly tones. Twangs of various twists, singsongs of melodies, howls of different degrees of fury, and roars of many types of hideousness have tarnished the fame of the pulpit and caused the ungodly to blaspheme. The cause of these vocal monstrosities and outrages is that the preacher forgets he is talking to individual men. He thinks he is talking to the world and that is why he shouts. He has the idea that he is preaching to the town, and consequently he roars. He imagines he is addressing a crowd, and his vocal mannerisms are caused by foolish imagination. He gets his eye off the individual and his blunder reports itself at once in his elocution. The moment he comes out of the pulpit he speaks naturally. The most incorrigible pulpit howler or whiner speaks like a man as soon as he reaches the foot of the pulpit stairs. He is cured by remembering that he is talking to individuals. Let him remember this in the pulpit, and many of his elocutionary sins will fold their tents like the Arabs. Preachers do not preach to society or humanity or civilization. They preach to men like themselves. When they come face to face with the individual heart their style becomes natural, with every tone genuine and every inflection true. This is the cure also for disease of rhetoric. There are stilts rhetorical as well as stilts elocutionary. A preacher who has imagination and a facile command of words is sure to go on rhetorical stilts unless he keeps his eyes on the individual. The individual is the preacher's life-preserver.—Charles E. Jefferson.

Prayer must be based upon promise, but thank God, His promises are always broader than our prayers! No fear of building inverted pyramids here, for Jesus Christ is the foundation.—Frances Ridley Havergal.

THE BABY'S SMILE

There, in a manger filled with hay,
A tiny Baby sleeping lay;
A smile was on His little face.
And, though it was a common place,
A throng had crowded up the space,
To worship and to pray.

The mother, pale and wan and weak,
In rapture far too great to speak,
Could see no conqueror, no king,
Only a tiny baby thing,
Who stilled His cries to hear her sing
In accent soft and meek.

*And yet, behind the baby eyes
There dawned a soul to rule the skies!*

The wise men hurried from afar,
The shepherds saw a gleaming bar
Of light. And in the midnight sky,
Above the mountain grim and high,
An angel whisper fluttered by:
"Follow the star—the star!"

Deep in a manger lay the child,
The winter night was cold and wild,
The cattle clamored in the shade,
The lambs were crouching where they
played,
And yet the baby, unafraid,
Turned in His sleep, and smiled.

*O bitter years of pain and loss!
Behind the smile there stood a cross!*

—Margaret E. Sangster.

ILLUMINATED TEXTS

And they took knowledge of them, that they had been with Jesus.—Acts 4:13.

A candle that won't shine in one room is very unlikely to shine in another. If you do not shine at home, if your father and mother, your sister and brother, if the very cat and dog in the house are not the better and happier for your being a Christian, it is a question whether you really are one.—J. Hudson Taylor.

If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.—John 14:23.

Along with this new sense of divine love there comes also new delight in prayer. Prayer is the natural outcome of a loving life. Reading the Bible is hearing our Father speak to us, and praying is speaking to the Father, and that which makes both natural and blessed is the love that we have to our God, and that He has to us.—G. H. C. Macgregor.

Wherefore let him that thinketh he standeth take heed lest he fall.—1 Cor. 10:12.

What are we going to say to the man who says, "Never mind what a man believes so long as he is sincere"? We are going to brand it as a false statement—dangerous teaching without the slightest foundation in life. Sincerity is not enough when it comes to filling a prescription. It is no excuse for a man to say, "Well, I was sincere when I took

the wrong bottle, which proved to be poison." Sincerity will not save me from the evil effects.—John McDowell.

And whatsoever ye shall ask in my name, that will I do. . . . If ye shall ask anything in my name, I will do it.—John 14:13, 14.

There is a routine of Christian duties. We call them means of grace. Prayer, for example. Our Lord says, "Men ought always to pray." The apostle says, "Pray without ceasing"; "In everything by prayer and supplication, with thanksgiving, let your requests be made known unto God." Do I need to remind you that those Christians who avail themselves of the discipline of prayer are the Christians who win victories, and that those who neglect these things are incapable of conquests for our Lord?—W. W. Moore.

THE TIME IS SHORT!

The time is short!

If thou wouldst work for God, it must be now:

If thou wouldst win eternal garlands for thy brow

Redeem the time!

I sometimes think my thread of life is slender—

That soon, for me, life's labor will be wrought:

Then grows my heart to other hearts more tender—

The time is short!

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THE SUNDAY SCHOOL TIMES CO., 1031 Walnut St., Philadelphia, Pa.

THE MAN WHO COULDN'T LET GO A Talk to Boys

Walking on the street one day he saw a wire lying on the ground. Without thinking much about it, he stooped to pick it up. That was natural enough; why shouldn't he? It seemed harmless, to be sure. But when he grasped it he couldn't let go! He tried to, but he couldn't. It was a "live wire." A strong current of electricity was running through it. It was burning him cruelly and he cried out with the pain. His whole body was writhing in distress. But his hands still gripped the wire, and when men came running to help him, they had to drag him away from it by force.

That is one of the dangers of a live wire. If you once lay hold of it you cannot let go, no matter how much it is hurting you. I know a boy who grasped a live wire a while ago and it is hurting him cruelly. But he doesn't let go. He says he can't, even though his mother and father are begging him to, and the doctor says it will kill him if he doesn't. *The live wire is the cigarette.*

The boy is only sixteen years old, but he is a slave. When he began smoking he was holding the wire; but now it is holding him. He has a weak heart already, poisoned by tobacco. He has to give up some of the sports he loves because of it, and he knows it is killing him. Yet he is clinging to it still, smoking every day, and nobody can stop him. If he were holding a live wire he might

be dragged away from it, but no one can compel him to drop the cigarette.

You can see what habit is. We say a boy "has a habit." But after awhile *the habit has the boy*. The only way to be safe with a live wire is never to touch it. And the cigarette is a live wire.

—*Congregationalist.*

TELL OTHERS!

Dr. Valpy, the author of a great many class-books, wrote these simple lines as his confession of faith:

In peace let me resign my breath,
And Thy salvation see;
My sins deserve eternal death,
But Jesus died for me.

Valpy is dead; but he gave those lines to old Dr. Marsh, the rector of Beckenham, who put them over his study mantlesheff. The Earl of Roden came in and read them.

"Will you give me a copy of those lines?" said the earl.

"I shall be pleased to do so," said Dr. Marsh, and he copied them. Lord Roden took them home and put them over his mantlepiece. General Taylor, a Waterloo hero, came into the room and read them. He read them over and over again, while staying with Earl Roden, till his lordship said,

"I say, friend Taylor, I should think you know these lines by heart."

He answered, "I do know them by heart; indeed, my very heart has grasped their meaning."

He was brought to Christ by that humble rhyme.

General Taylor handed those lines to an officer in the army, who was going out to the Crimean War. He came home to die, and when Dr. Marsh went to see him, he said, "Do you know this verse which General Taylor gave to me? It brought me to my Saviour, and I die in peace." To Dr. Marsh's surprise he repeated the lines:

"In peace let me resign my breath,
And Thy salvation see;
My sins deserve eternal death,
But Jesus died for me."

Only think of the good four simple lines may do. Be encouraged, all of you who know the healing power of the wounds of Jesus. Spread the truth by all means. Never mind how simple the language. Tell it out—tell it out everywhere and in every way.—Selected.

One Saturday night I walked through the thronging streets of Birmingham with one I knew to be living near God. Birmingham is noted for its Saturday night crowds and thousands of people sweep along the roads everywhere. Suddenly he said, "For God's sake, let us go down this side street, I cannot stand this." Said I, "What's the matter?" "Oh," he said, "these men and women for whom Christ died!" How does a crowd affect you?—G. Campbell Morgan.

The Hebrew-Christian Publication Society, Inc.

Interdenominational—Non-Sectarian

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The Evangelistic Field

S. A. Woodruff

Richard W. Lewis, children's evangelist, reports a meeting at Pine Bluff, Ark., with 45 professions.

G. E. Vinaroff and wife, musical director and soloist, closed a successful meeting at the First M. E. Church of Lapel, Ind., with over 100 conversions. The pastor did the preaching.

G. E. Tucker writes: "Just closed a two weeks' meeting at Parson Creek Presbyterian Church near Meadville, Mo. Four came out for Christ and many believers were strengthened in service."

The People's City Mission, 124 S. Ninth St., Lincoln, Neb., has issued an annual report showing 130 confessed conversions for the year, besides an encouraging condition in practical work.

A. R. Copeland, pastor at Central Presbyterian Church, Denton, Tex., reports that Dr. J. E. Conant, evangelist from Chicago, conducted the greatest revival campaign in the history of the church. There were 100 professions.

Evangelists Oborn and McLeod, of Warsaw, Ind., recently conducted a union evangelistic campaign in Ollie, Ia. As a result of the meetings they have started a Bible study class under the auspices of the high school.

The Reese-Lawton Party opened their season's work at Midlothian, Va., September 12; then went to Chesterfield, Va., October 5. The latter meeting was held in the Salem Baptist Church. A goodly number confessed Christ at both places.

Harry Beckman writes: "The Lord blessed us in a wonderful meeting at Oakland, Neb. Over 300 people promised to read a chapter a day in their Bibles. Mrs. Beckman and I assisted the evangelist, David Nygren, at the above place."

The Emmons Evangelistic Party writes: "We have just closed a meeting in Mattoon, Ill., which makes our ninth campaign since May. Four states, New York, Illinois, Iowa and Minnesota, have been visited by the party. God has blessed our efforts most remarkably this season."

Harry W. Vom Bruch writes: "We closed a three weeks' union meeting here (Aurora, Ill.) with 115 decisions the last day. We had a great victory for God. We are now on the west side in union meetings. I 'looped the loop' over the city and dropped several thousand bills advertising the meeting."

Frank O. Cunningham opened his season's work with a union campaign in Dover and Foxcroft, Me., three churches co-operating. Mrs. Cunningham assisted as pianist. At the time of writing the audiences and interest were increasing, and a successful campaign seemed assured.

The Crowe-Hobbs Evangelistic Party writes: "We have just closed a meeting at Elvins, Kan., with 467 professions. There were twenty-three professions at the last service and 16 fathers at the altar. We are now engaged at Greenville, Ill. The Lord is doing great things for His people. Pray for us."

Mr. and Mrs. John Imrie write that they had a very successful meeting at Sun City, Kan. They began at Lebanon, Tenn., at the First Baptist Church, October 10, where many accepted Christ. The pastor and people were well pleased with the evangelists' work. Their next meeting was to be in Kansas, where they will continue until March.

Mr. and Mrs. Joseph W. News assisted the Business Men's Gospel Team of Iowa for four weeks at Webster City, Ia. The meetings were held in a tabernacle which was filled with the exception of a very few services. Mr. A. K. Harper, of Fairfield, Ia., had charge of the meetings; 200 professed conversion, many for the first time.

Charles Reign Scoville writes: "We closed our summer meeting in Shelbyville, Mo., the county seat town. We used a tent, and nightly we had nearly as many outside as inside the tent. There were 976 persons to come forward, and ten young people volunteered for religious life work. We are just starting in Okmulgee, Okla., and will go next to Paducah, Ky. We ask the prayers of your readers."

Harry O. Anderson writes: "God did a wonderful work at Covelo, Calif., about 150 miles north of San Francisco. We opened our campaign October 10. Some one went forward to the altar every night except one. Rev. George D. Boller, pastor of the Baptist church, had sown the seed well, and it was our privilege to come in and rejoice in the reaping of a bountiful harvest. The membership of the church was increased 50 per cent."

Harry Dixon Loes and Miss Birdie C. Loes are with the Steve Burke Party, having held the first meeting of the season in Trenton, Mo., all the churches co-operating. A feature of the class of converts was the number of indifferent, aged men who took a bold stand for Christ and joined the church. At the time of

writing, the party was in a union campaign in Yale, Okla., having good results and prospects of a sweeping revival.

William G. Pigueron, architect and builder, of New York City, has retired and will devote the balance of his life to religious and philanthropic work as a volunteer. This announcement was made at the fall rally of the Evangelistic Committee of New York City. Mr. Pigueron has accepted the chairmanship of the auxiliary department of the Evangelistic Committee and will become director of auxiliary work, besides supplying two or more paid workers to co-operate with him.

John M. Linden writes: "To conserve the stand taken by young people for Christian work in the revival campaigns, I am organizing in each community these young people into a Christian work organization, whose object will be mutual encouragement and getting other young people to decide for Christian work as a vocation. At Troy, Mo., where four churches co-operated, forty young people made this stand. The Linden-Dixon Evangelistic Party is now in a union campaign with the churches at Hamburg, Ia."

Miss Jean B. Lamont, formerly a student at the Moody Bible Institute, and later with the W. A. Sunday party, held a revival service in the West Lawn Evangelical Church, Reading, Pa. The services were held every night for three weeks. Miss Lamont visited every home within the radius of one mile of the church and organized prayer meetings. The results of the campaign were far beyond the expectations of the people of the community. There were eleven professed conversions, a Pocket Testament League was organized, family altars were rebuilt, and the community was quickened.

FUTURE ENGAGEMENTS

Below are given the engagements, with dates as far as known, of the workers named. Our readers are earnestly invited to remember these laborers and their fields of appointment in their prayers.

Harry O. Anderson—November, Camas, Wash.; December, Kelso, Wash.; January, Iowa.
Harry Beckman—Nov. 20-Dec. 12, Pine City, Minn.; Dec. 13-19, Rock Creek, Minn.; Dec. 20-23, Eau Claire, Wis.
Chester Birch—Dec. 8, Flora, Ind.; Jan. 1, Delphi, Ind.
W. A. Bodell—McIntosh, S. Dak.
Catharine Booth-Clibborn—4356 Lowell Ave., Chicago, Ill.
John E. Brown Party—Season—Oakland, Berkeley, Richmond, Alameda, East Oakland, Fruitdale and West Oakland, Calif.
The Steve Burke Party—November, Yale, Okla.; December, Heavener, Okla.
W. E. Bulgin—Y. M. C. A., Fort Sill, Okla.
A. L. Carter—November, Kansas City, Mo.; December, Springfield, Mo.
L. J. Derk—Nov. 15-Dec. 31, Williamstown, Pa.; January, Anville, Pa.
A. G. Dixon—Until Dec. 31, Los Angeles Bible Institute.
Edwin R. Dow Party—November, Jancsville, Wis.; December, Stafford, Kan.; January, Frankfort, Kan.; February, Fremont, Neb.
Daisy E. Eggleston—November, Meshoppen, Pa.; December, East Dallas and Courtdale, Pa.
Dr. John H. Elliott—October-November, Carrollton, Ga.; November, Rome, Ga.; December, Bridgeport, Conn.; January, Glens Falls, N. Y.
John W. Erskine—Nov. 11-28, Fremont, Ind.; Dec. 5-19, Amboy, Ind.
C. E. Faust—Hume, Ill.

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Roy Gourley—Y. M. C. A., Erie, Pa.
Edward Clare Harding—Mexico, Mo.
I. E. Honeywell Party—Nov. 21, Sudbury, Ont.
Mr. and Mrs. John Imrie—Nov. 7-Mar. 1, Kansas.
Bob Jones Party—November-December, Cambridge, O.

H. Wyse Jones and Ralph E. Stewart—Until Nov. 25, Moravia, N. Y.; Nov. 28-Dec. 19, LeRoy, N. Y.

P. H. Kadey Evangelistic Party—January, Detroit, Mich.

Kendall and Parker—November, Burlingame, Kan.; December, Moran, Kan.

H. D. Kennedy—November, Manistee, Mich.

Carl Kircher Party—November, Dix, Neb.; December, Halstead, Kan.; January, Nowata, Okla.

Melvyn M. Lawton—November, Lockhaven, Pa.

F. F. Leonard—Y. M. C. A., Curtis Bay, Md.

Kindren and Taylor Party—November, Clarion, Pa.; December, Churdan, Ia.

Richard Low—November, Minneapolis, Kan.; December, Stockton, Kan.

H. J. Magonigal—Until Dec. 2, Milton, Del.; Dec. 4-19, Emporium, Pa.

W. P. Martin—Until Nov. 28, Laurens, S. C.

Mathis and Armstrong—November, Rockwell City, Ia.; December, Galena, Kan.

Meroy J. Mitchell Party—Until Dec. 12, Fort Wayne, Ind.

M. E. Egan McKinley—Nov. 15-Dec. 5, Campbells-ville, Ky.

David F. Nygren Party—November, Stroms-berg, Neb.

F. W. Oborn and G. A. McLeod—Until Nov. 28, Cincinnati, O.; Nov. 30-Dec. 19, Patoka, Ind.

Frederick H. Ream—Dec. 5-19, Fall River, Kan.; Dec. 31-Jan. 21, Washington, Kan.

Martin S. Rees—November, Claremont, N. H.

Britton Ross—November-December, Vancouver, B. C.; January, Union Rescue Mission of Los Angeles, Calif.; February, Calvary Baptist church of Los Angeles; April, Baptist church at Ennis, Tex.

Harold F. Sayles—Until Nov. 28, Haslett, Mich.; Dec. 5-19, Okemas, Mich.

Charles Frederic Sheldon—Nov. 21-Dec. 22, Johnson, Ia.

Reuben S. Smith—Until Nov. 28, Lynn, Mass.; Dec. 5-19, Slattersville, R. I.

Gypsy Smith, Jr.—November-December, Mobile, Ala., and Fayetteville, N. C.; January-March, Camden, Bridgeton and Millville, N. J.

Annie Agnes Smith—Until Nov. 28, Baltimore, Md.; Dec. 5-19, Monticello, N. Y.

J. R. Snyder—Until Nov. 25, Lanark, Ill.

Harold T. Stephens Party—November-December, Pembroke, Ont.; Dec., Westport, Ont.

Charles Stewart—Fall dates, Odilin, Ind.; Galena, Kan.; Rifle, Colo.

William A. Sunday Evangelistic Party—Roanoke, Va.; Jacksonville, Fla.; Cincinnati, O.; Bluefield, W. Va.

F. J. Thomas—November, Cincinnati, O.; Feb. 1-22, Middletown, O.

Ray G. Upson—Y. M. C. A., Dayton, O.

C. R. L. Vawter—November, Mt. Carmel, Ill.; December, Woodward, Okla.; April, Abilene, Tex.; June, Pullman, Ill.

Harry Vom Bruch—November, Oak Park, Ill.; December, Naperville, Ill.

Mr. and Mrs. W. H. Weaver—Nov. 21-Dec. 28, Campbellford, Ont.

J. Roy Weekland—November, Sparta, Mich.

Charles F. Weigle—Until Dec. 5, Dayton, Fla.; Dec. 6-19, Daytona Beach, Fla.

Paris E. Wells—November, Bismarck, N. Dak.; December, Glenwood, Minn.

H. A. Wheeler—November, Wilton, Kan.

Owen O. Wiard—Jan. 2, 1921, Louisville, Ky.

M. B. Williams—Dec. 5, Toledo, O.

E. L. Wolsagel—Until Dec. 5, DeLand, Fla.

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The Faith and the Book, by Henry Clark.

This is an English book and deals interestingly with fundamental truths in a refreshing way. The writer rejoices in fresh discoveries of old, but often overlooked, facts in the Bible, and presents them attractively to his readers. The author's use of helpful diagrams enables him to do this with greater vividness. The book is full of good things, but rather bulky.

345 pages. 8 1-2 x 5 1-2 inches. Charles J. Thynne, London, England.

G. S.

Purpose in Prayer, by Rev. E. M. Bounds.

This is not a book about prayer so much as it is a plea for more prayer, and for prayer of the right kind. The author of *Power Through Prayer* will need no words of commendation for those who were stirred by the reading of that book. As a writer of devotional books Mr. Bounds was better known in England than in America. He writes familiarly of the secrets and the principles of successful praying. His plea is strong.

160 pages. Size 7 1-2 x 5 inches. Fleming H. Revell Company, New York and Chicago.

G. S.

The Gist of the Lesson, by Rev. R. A. Torrey, D. D.

True to what it purports to be, this is a concise exposition of the International Sunday-school Lessons for the year 1921. Teachers who love the truth as it is in Christ, and who desire the very best help on the Sunday-school lessons in a compact form, will rejoice that the publishers have brought forth another issue of this book. There is nothing in its class approaching it in value.

159 pages. 5 1-2 x 2 1-2 inches. Fleming H. Revell Company, New York and Chicago.

P. B. F.

Jewels from the Orient, by Lucy Seaman Bainbridge.

This is a book of interesting personal sketches for mission bands, Sunday-schools and general reading.

Ministers looking for new evidences of Christianity, new illustrations of the power of the gospel to change lives and conditions, new stories for pulpit, prayer-meeting, or Sunday-school will find that *Jewels from the Orient* will meet their need. It combines the charm of the Orient, the culture of the Occident, and the consecration of the Christian. In her travels around the world Mrs. Bainbridge has met many classes of people; here you meet them and experience something of the joy that filled the pilgrim's heart—of seeing lives transformed by

the power of the cross. Missionary faith and zeal receive new confirmation and stimulus as one reads these simple, direct stories from real life.

125 pages. 12 mo. cloth. Fleming H. Revell Company, New York and Chicago.

P. E. J.

Chinese Heart Throbs, by Jennie V. Hughes.

The introduction is written by Mary Stone, M. D., whose fame as a native physician has already reached America. The book is a series of vivid, realistic scenes, and sketches of Chinese life and experiences of Chinese converts, and also possesses true literary charm. These true anecdotes are more interesting than fiction. They are appealing. A good book to be placed in the hands of young people.

188 pages, 7 1-4 x 5 inches. Fleming H. Revell Company, New York and Chicago.

G. S.

Select Notes on the International Sunday School Lessons for 1921, by Amos R. Wells, Litt.D., LL.D.

True to the title, this is a book of select notes on the Sunday-school lessons. The author has drawn from the foremost

religious writers. The volume is up to its usual standard. While a very valuable work, it is proper to call attention to three matters:

1. The list of commentaries and writers on the social teachings of the Bible include many of the higher critical type. Sunday-school teachers should be apprised of this so that they may be on their guard. Unless due care is exercised, the Scriptures will be interpreted from the angle of the rationalist.

2. The dispensational view of the Bible has no recognition. Those who have been accustomed to interpret the Bible from that viewpoint will be disappointed in this volume.

3. Under the social teachings of the Bible in the second quarter will be found evidence of explanation of the Scriptures by accommodation instead of exegesis and exposition.

The International Committee itself has evidently gone the limit in the matter of selection of the Scriptures and the giving of titles to them. The author of these notes has endeavored to carry out their plan.

If Sunday-school teachers will carefully observe the three things above mentioned, and will use the volume as suggestive and not allow themselves to become enslaved to it, they will find it a valuable aid.

373 pages. 9 x 6 inches. W. A. Wilde Company, Boston, Mass.

P. B. F.

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Beginning with a review of the present-day revival of Spiritism and how to meet it, Dr. Gray harks back to origins, the baleful influence of the cult from the earliest recorded history of the human race. Net \$1.25.

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"Can anyone," the author asks, "who accepts Christ go with easy conscience to Spiritualism to tell him the mysteries upon which the lips of our Lord are sealed?"—*Baltimore Southern Methodist*. Net 60c.

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RECENT FACULTY ENGAGEMENTS

Dr. Gray: Bible Conference, Memphis, Tenn.; Bible Conferences at Wheaton and Elgin, Ill.; First Presbyterian Church, Tacoma, Wash.

Dr. Fitzwater: Fundamentals Conference, Cleveland, O.; Walnut Street Church of the Brethren, North Manchester, Ind.; Belden Avenue Baptist Church, Chicago.

Mr. Gosnell: Union Bible Class, City Rescue Mission, Grand Rapids, Mich.

Mr. Pace: M. E. Church, Park Ridge, Ill.; U. B. Conference, Hewitt, Minn.; Bayview Baptist Church, Milwaukee, Wis.; County S. S. Convention, Glen Ellyn Congregational Church; Rally, Central Presbyterian Church, Milwaukee, Wis.; Woman's Business Club, Chicago; Bohemian Church, Chicago.

Mr. Meeker: Lincoln Avenue Gospel Mission, Chicago.

Mr. Page: First Baptist Church, Benton Harbor, Mich.; Bethany Swedish Mission Church, Chicago; Presbyterian church, Norwood Park, Ill.

Dr. Dale: S. S. Convention, Zeeland, Mich.

Dr. Ralston: Evangel Baptist Church, Mishawaka, Ind.; Presbyterian church, Chicago Heights.

Mr. Hosmer: Sang at First Methodist Church, Oak Park, Ill.

Mr. Strohm: Swedish Mission Church, Chicago.

Mr. Cork: County S. S. Convention, Glenn Ellyn, Ill.; Bowmanville Congregational church; County S. S. Convention, Nielsville, Wis.; County S. S. Convention, Three Oaks, Mich.

RECENT SPECIAL SPEAKERS

October 7—Rev. B. Davidson, founder and director of the Ceylon and India General Mission.

October 10—Dr. Andrew P. Stirret, field secretary of the Sudan Interior Mission.

October 14—Mr. Fred W. E. Storey, '11, missionary of the San Pedro Mission at Calilegua de Jujuy, Argentina, S. A.

October 14—Mrs. Fred W. E. Storey.

October 15—Rev. Norman Curtis, pastor, First Presbyterian Church, Casa Grande, Ariz.

October 17—Mr. Ralph D. Smith, '95, secretary-treasurer of the Bible House of Los Angeles, Calif.

October 18—Miss Della Whitehead, missionary to Paraguay, S. A.

October 18—Mrs. A. C. Murray.

October 19—Dr. Andrew C. Murray, executive secretary, Missions of the Dutch Reformed Church, So. Africa.

October 20—Rev. Daniel Thomas, missionary, Paraguay, S. A.

October 21—Mr. Archie L. Dyer of the Japan Evangelistic Band, Himeji, Japan.

October 22—Miss Muriel Taylor, Bible teacher, Winnipeg, Man.

October 27—Dr. Max Wertheimer, evangelist, Ada, O.

October 28—Mr. Robert T. Brown, superintendent Rescue Mission, Springfield, Ill.

November 4—Dr. R. H. Glover, foreign missions secretary, Christian and Missionary Alliance.

DR. GRAY IN THE NORTHWEST

The last week in October and the first in November were given by Dr. Gray to two Bible Conferences, one in Tacoma, Wash., under the auspices of the First Presbyterian Church, and the other in Portland, Ore., conducted by the Regional Director of the Institute, Rev. W. P. White, D. D.

While there, Dr. White arranged for a luncheon in honor of Dr. Gray at Seattle, which was held at the Rainier Club and attended by between fifty and sixty leading business and professional men of the city interested in Christian work.

ANNUAL MEETING OF THE BOARD OF TRUSTEES

At this meeting held October 20, Mr. Henry P. Crowell, was re-elected President; Hon. McKenzie Cleland, Vice President, and Mr. Bryan Y. Craig, Secretary.

The present worth of the Institute was reported as \$1,702,937.66. The gross operating expenses (estimated for eight months only, owing to a change in the date of the fiscal year) amounted to \$481,088.09. There was a total enrollment of 2,421 students in the Day and Evening Classes, and 7,514 in the Correspondence Department; the students representing practically every Protestant denomination and every state in the Union, as well as twenty-six foreign countries.

Under the direction of the Practical Work Department, the students conducted in the course of the year 45,587 religious meetings, made 32,388 visits to hospitals, lodging houses, etc., distributed 427,863 tracts and copies of the Gospels, personally conversed on spiritual matters with 63,528 different persons and reported 7,559 conversions.

Strong testimonies to the value of this work of the students in the city were expressed by Dr. E. A. Bell of the Midnight Church; Mr. Christopher J. Balfe, chaplain of the Bridewell; Mr. Thompson of Carson, Pirie, Scott & Co., who is active in the spiritual work

done in the hospitals; and Commander Mayo, U. S. N., of the Great Lakes Naval Training Station, as well as a large number of pastors and Sunday-school superintendents.

MISSIONARY QUICKENING

Missionary interest has received a new quickening since the opening of the Fall Term. An undue preponderance of women over men in the roster of the Student Volunteers had led to much earnest prayer that a larger number of men might yield themselves for service in the regions beyond. Several returned missionaries have recently delivered strong addresses, and conviction seized on many, particularly at the Missionary Union meeting October 14, which was addressed with unusual power by Mr. Fred W. E. Storey of the San Pedro Mission, Argentina, S. A.

At the Student Volunteer rally held October 18, forty-eight students were received into membership in the Student Volunteer Band, bringing the total membership to 127. Of the new members twenty-nine were men and nineteen women.

BUSINESS EFFICIENCY IN THE INSTITUTE

In two issues of *System Magazine* this year, articles have been published relating to business methods in the Institute. The first, which appeared in the April number, described the cost system employed in the conduct of the kitchen and dining room, as an example of efficiency and economy. The second, contributed by Mr. Julius Haavind to the November number, explains the advantages of the Institute's plan of "mapping" the work of its various employees. "The 'job maps,'" the magazine commented, "help everyone from general manager down to janitor; they help every day. They are especially valuable in hiring new workers, for the executive can accurately explain the details of the job by consulting the 'map.'"

C. E. UNION MEETS IN INSTITUTE

The Chicago Christian Endeavor Union held its annual meeting in the Institute Auditorium, October 23, the various departmental conferences gathering in the class rooms. Following the fellowship banquet in the dining room, the popular evening meeting was held in the Auditorium, Miss Margaret MacLean presiding. Many speakers prominent in Y. P. S. C. E. work were heard during the various sessions. Rev. Charles F. Baumgart, state president, led the devotional services at the evening meeting, and Rev. Frederick F. Shannon, D. D., made the closing address on the subject, "The Holy Land of Life." By invitation Rev. J. R. Schaffer addressed the convention on the work of the Institute.

EXTENSION DEPARTMENT NOTES

At Macon, Ga., Oct. 21-22, Rev. George E. Guille made four addresses on personal work at a gathering of Presbyterian women known as the Georgia Synodical. From there he went to Fountain Inn, S. C., to fill a return engagement. The pastor of the church where the meetings were held was transformed through Mr. Guille's ministry last January. Mr. Guille writes: "It is delightful to see his love for the truth and his deep spirituality. The Word did it! The very expression of his face has changed." Other return engagements took Mr. Guille back to the First Presbyterian Church of Dallas, and to the Y. W. C. A. of Austin, Tex.

At Wilkinsburg, Pa., under Y. W. C. A. auspices, Rev. B. B. Sutcliffe taught with much blessing on the general theme, "The Church of Scripture," and at the United Presbyterian Church of Bellevue, Pa., on the Epistle to the Galatians, over the exposition of which the pastor and elders expressed their pleasure. At New Castle, where he spoke in City Mission Hall on "The Faith Once for All Delivered to the Saints," the place was packed. The mayor of the city occupied a seat on the platform, and by prayer and personal effort effectively contributed to the success of the ten days meetings. On request he taught the Epistle to the Philippians in the First Presbyterian Church of Youngstown, O., under the auspices of City Mission. Illness a year ago prevented him from giving the final lecture on "Ten Weeks Through the Bible," so he gave it on the closing night of this engagement to a crowded house. He next visited Washington and Pitcairn, Pa., for Bible teaching.

Concerning Dr. Henry Ostrom, the pastor of the Home Moravian Church of Winston-Salem, N. C., writes:

"He is all you recommended him to be, and while we are not having overflowing congregations we are having the blessing. Dr. Ostrom knows the Book and is helping us greatly in developing interest in Bible study."

The press gave liberal space and quoted freely from his lectures.

From the South he went to Minneapolis, where early in November he opened the season's work of a large Bible class in Stewart Memorial Presbyterian Church, of which Rev. James O. Buswell, D. D., is the pastor. November 14-21 he assisted Rev. J. T. Raymond, '16, of the Fidelity Baptist Church of Cleveland, and later conducted a two days' conference at Johnstown, and a three days' conference at Altoona, Pa.

Dr. William P. White, Regional Director for the Northwest and Pacific Coast, has arranged several conferences in his territory, one of which was held at Portland where he was assisted by Dr. Gray, Rev. Lewis Sperry Chafer and others.

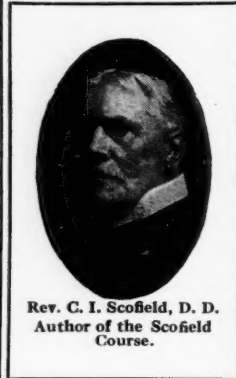
At Hornell, N. Y., Miss Elinor Stafford Millar addressed the greatest convention of Baraca-Philatheas ever held

in that state. Fifteen hundred organized Bible classes, with a membership of fifty thousand, were represented by the delegates, who made her an honorary member and gave her the gold, pearl

set, pin of the Union. Scores of young people offered themselves for Christian service, a goodly number of whom were young men looking forward to the ministry.

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Rev. C. I. Scofield, D. D.
Author of the Scofield Course.

SYNTHETIC COURSE

Synthetic Bible study has been a wonderful blessing in deepening my interest in the Scriptures, in deepening my spiritual life, and in increasing the power of my ministry.—An Oregon pastor.

I can testify heartily that this course will be very beneficial to all ministers; indeed, I learned more from it than I ever did in the Seminary.—A Texas pastor.

I can truthfully say that these studies have been a delight and a blessing to me, revealing anew the depth and harmony of the inspired Word of God.—A Missouri pastor.

I am receiving a great deal of good from the Synthetic Bible study. I am giving it in outline to my people at our evening services with a marked increase in attendance.—A Michigan pastor.

I want to bear testimony to the blessing the course in Synthetic Study has been to me. In all my nine years in the ministry I have not had such help and inspiration from anything. What a blessing it would be if our younger men would take such work for their own growth spiritually and as a source of inspiration in the pulpit and elsewhere. I believe that in the study of the Old Testament alone I have found enough NEW material for sermon and Bible class work to last me five years. The Bible is a bigger, better and greater revelation of God and His will than ever before. You can quote me as one who believes mightily in this great work of Bible study and teaching.—A Nebraska pastor.

SCOFIELD COURSE

I look upon the Scofield Course as the best correspondence course I have ever seen.—Superintendent of a Bible Institute.

In all my thirty-three years in the ministry I have never enjoyed any study as I have this.—A North Dakota Pastor.

This course, taken in ten months without interfering with my regular pastoral duties, has proved of incalculable value to me. I expected much, I received far more. I most heartily recommend it to busy ministers and laymen.—A Texas pastor.

I am using the course with my prayer meeting folks Wednesday night, turning the prayer meeting into a Bible study period of forty-five minutes and devoting the remaining fifteen minutes to the devotional service. Permit me to say that I have had better prayer meetings, with more satisfaction to myself, than I have ever had.—An Alabama pastor.

I am striving to get for myself and my people the meat of the lessons. The best part of it is that I can hardly wait from one Sunday until the next to give out what I have received.—An Alaska pastor.

This course in the whole Bible is incomparable. Regardless of previous training every earnest minister and Sunday School worker should complete this course. All students

of the course will testify to the limitless blessing which it contains.—An eminent New York Bible teacher.

This has been the most helpful study I have ever undertaken.—An Ohio pastor.

BIBLE DOCTRINE COURSE

I enjoy the work very much and am getting more out of it than any Bible study I ever pursued, not excepting my work in college.—An Ohio pastor.

It is a wonderful help and I thank God from the bottom of my heart. It is beneficial to me and therefore must be to those who listen to me.—A Canadian pastor.

I have been more than pleased with the Bible study. It has been full of prayer meeting topics and sermon material. I highly recommend it to all who have not taken it.—An Oklahoma pastor.

A month ago I appeared before the Baptist council and was ordained. My examination lasted more than three hours but I came through with flying colors. I used statements from the Doctrine course in my whole argument.—A Pennsylvania evangelist.

I was not able to take a theological course at a seminary but when I was ordained I passed a rigid examination in which I based my answers upon knowledge obtained largely through the course in Doctrine.—An Iowa pastor.

Five other courses are offered besides the three named above. They are: BIBLE CHAPTER SUMMARY, INTRODUCTORY BIBLE COURSE, PRACTICAL CHRISTIAN WORK, EVANGELISM, AND CHRISTIAN EVIDENCES, all highly endorsed by satisfied students.

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Moody Bible Institute Monthly



A list of those shown in the picture is lacking. The four men in the front row, left to right: Hugh Cork, Dr. John M. MacInnis, '97, Rev. L. W. Gosnell, Homer A. Hammon, '12.

The *Hornell Evening-Times Tribune* in its issue of November 1, said:

"A charming woman, cultured and refined, and possessing rare ability as a speaker, Miss Millar is humorous at times, then again dramatic, speaking with an eloquence which holds the full attention of her audience at all times. Her exposition on the fourth chapter of John made that chapter seem very real, and in fact opened up the whole Bible in a new and wonderful way, making it a new book for those who heard her."

Mrs. Margaret T. Russell will fill an engagement at the 23rd Avenue Presbyterian Church of Denver upon her return from the Orient, Nov. 30.

Mr. C. E. Putnam, the business evangelist and Bible teacher, conducted a week's meetings at Clinton, Mo., with the united co-operation of the ministerial union of that city, and then went to the assistance of Mr. J. S. Ganzel, superintendent of the City Mission, Racine, Wis., where he spent two weeks in a teaching engagement a year ago.

A REUNION AT DENVER

A reunion of former Institute students was held, October 25, at the Adams Hotel, Denver, Colo., with the following present:—Dr. R. A. Torrey; Clifton L. Fowler, Dean of the Denver Bible Institute; Jesse R. Jones, Director of Music of the Denver Bible Institute; Geo. E. Bostrom, '19; W. C. Garberson, '04; J. L. Hedblom, '96; J. D. Heinzman, Minnie L. Wood, Annette M. B. Gray, '00; Mildred A. Kenney; E. F. '04, and Mrs. Wright; Mrs. G. A. DeFlon, '98; Mrs. A. G. Voight, Kate H. Haus, Emma C. Shafer, Harriet B. Riggs, '18; J. C., '10, and Mrs. Hoover; S. T. McKinney, '96; Addison Blanchard, Clinton Reed, and W. L. Rugg, '15. Testimonies were given as to the name, date of study at the Institute, and present work. Dr. Torrey closed the meeting with an address on old acquaintances and old times. Mr. Fowler threw open his building for future reunions.

QUARTET APPRECIATED AT GREAT LAKES

A letter to Dr. Gray from Mr. Nelson Hall, Bible class director at the Great Lakes U. S. Naval Training Station, expresses warm appreciation of the services of the quartet of Institute students, H. A. Wentworth, L. J. Kindig, A. Horton and H. E. Ingersoll, who since last winter have assisted in the religious work on Sundays. He says:

"They possess the rather rare combination of zeal tempered by common sense. They teach Bible class at 9 o'clock, sing for the main chaplain service with an attendance of close to 1,000 men at 10, and sing at each of my three prison services in the afternoon and then assist in the religious service at night. In one way and another they are brought in contact with about 1,500 young men each Sunday. In addition to this, Mr. Wentworth, through his former Y. M. C. A. experience, has been very useful to me in other ways. The quartet is very popular with the boys here and seem to enjoy their work greatly."

Mr. Hall says also that during the year about 2,000 Bible classes are held, with a total attendance of 80,000, and that in their voluntary religious meetings the attendance reaches about 50,000, and that many hundreds of conversions are secured.

THE "BEREAN BAND" MEMORY VERSES FOR DECEMBER

The Moody Bible Institute is now the American representative of the "Berean Band," founded in England in 1905, and is an international and interdenominational movement to encourage the lifelong habit of storing the memory with the Word of God.

Since the sole obligation of membership in the Berean Band is to learn one verse of the Bible each week, and a list of the verses arranged to embrace the fundamental doctrines systematically covered in the year is furnished each member for only five cents, and also since six or more scholars may constitute a Band, it seems to have "come to the kingdom for such a time as this."

Each Sunday-school might become a Band, but in some schools each class might become a Band. What a wealth of biblical truth might be stored away in the minds and hearts of the pupils in a single year!

The verses to be learned on each Lord's Day in December, and repeated at least once every day during the following week are around the theme, "He Shall Appear." Dec. 5—1 John 2:28, Confidence; Dec. 12—Matt. 16:27, Reward; Dec. 19—1 Thess. 4:16, Resurrection; Dec. 26—1 Thess. 4:17, Home.

Send to The Berean Band, 153 Institute Place, Chicago, seven cents for membership, and postage fees for each

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member, and the yearly readings will be sent.

Any pastor who will call attention to the movement upon the first or second Sunday in December, 1920, or who will make reference in his sermon to the vital importance of hiding the Word of God in memory and heart, may receive suggestive material by addressing a postal card as above.

To Organize a Band

The first step would be the sending of this letter to the above address: "Wishing to be associated with others in committing to memory one important verse of the Bible each week, I will endeavor to form a branch Band, composed of at least six members, if the necessary literature will be furnished free. Enclosed please find seven cents for my annual membership fee and postage for verses."

(Name and address.)

The Importance of Knowing God's Word

Before the days of lesson helps the custom of committing portions of the Bible to memory was more common than it is today. A dentist in an eastern city can repeat from memory more than a thousand verses of the Bible!

The Word is profitable (2 Tim. 3:16, 17); shows us ourselves (Heb. 4:12); cleanses (John 15:3); guides (Ps. 119:105); imparts eternal life (James 1:18, 21); gives us victory (1 John 2:14).

Through the Word we commune with God. Through the Word, God speaks to us. The Word both calms and inspires us. In these days of unrest and uncertainty we need the Word to steady us, and if need be, to comfort us.

A SPANISH MISSION IN CHICAGO

About a year ago F. B. Colon, a Spanish-speaking Institute student from Porto Rico, began preaching the gospel Sunday afternoons in a camp of Mexican trackmen near 38th St. and Kedzie Ave., employed by the Santa Fe Railroad Company. At first it was charged that he was trying to deceive them, but soon he gained the confidence of some and was encouraged to continue the work. Three have accepted Christ, and several others are under conviction. One of the converts, now a devoted Christian, opened his home for the meetings (seen in the accompanying picture), and the attendance averages about twenty-five to thirty-five.



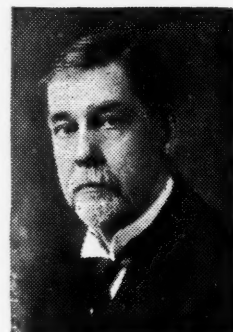
A Spanish Mission in Chicago

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The book covers the whole ground of Christian Science in its origin and history and present condition and prospects. It is based upon a thorough study of the large literature of the subject, and it aims to tell the truth about the founder and the faith of this cult in a plain but kindly way, spiced with genial satire and humor. One of its distinctive features is that it endeavors to bring out the truth in Christian Science and recover it to its proper use in Christian faith and life. It is not simply destructive, but it is also constructive. A book that is as reliable as it is readable and as trustworthy as it is timely.

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Besides the Sunday service, Mr. Colon conducts a Bible teaching and testimony meeting every Friday evening, and secured a teacher for a Saturday afternoon kindergarten.

The owner of the house, Mr. Ramirez, is seen directly in front of the window in the picture, and the second from him to the right is Mr. Colon.

Prayer is asked for this work, and for fuller access of the gospel to the Spanish-speaking people of the city.

A REUNION IN GEORGIA

An interesting reunion was held at Bethsaida Baptist Church, Dublin, Ga., on September 16. After partaking of a fried chicken supper, prepared as only Georgia cooks know how, and served by some of the ladies of the church, a prayer service was held and the interests of the Institute were presented to the throne of grace.



A Reunion in Georgia

Left to right, sitting: Mrs. T. Bright (nee Miss Lena Clark, '04); Miss Mirvin Callaway, '20; Miss Dorothy Perry, correspondence student, (now a student in the Institute); Rev. Frank Cochran, '17.

Standing: Rev. T. W. Callaway, '04; Rev. Walter Knight, '18; Rev. T. Bright; Rev. Victor Treadwell, '17; Rev. B. B. Sutcliffe, '02.

A REUNION IN IOWA

The former students shown in the picture below participated in the recent meeting of the Southern Iowa Baptist Association held at Udell, Ia.



A Reunion in Iowa

• Left to right—J. Milton Whisler, '16, evangelist, Des Moines, Ia.; J. E. Childs, '15, pastor, Baptist church, Udell, Ia.; E. J. Carlson, '19, pastor, Baptist church, Russell, Ia.; L. Bernice Suckow, '19, evangelist, Unionville, Ia.; Mrs. L. B. Wilkinson, '19; L. B. Wilkinson, '19, pastor, Unity church, Humeston, Ia.

STUDENT REUNION IN KOREA.

An interesting reunion was held in July, 1920, in Pyeng Yang, Korea, at the home of Dr. and Mrs. W. M. Baird (nee Rose Fetterolf, '16). After prayer, favorite hymns from *Voice of Thanksgiving*, and the study of Romans, each gave "outstanding facts" in their experience at "Moody." Following this they had dinner together and concluded with more of "the dear old Moody songs."

Back row—Helen W. Anderson, '08, Pyeng Yang, Faye Edgerton, '17, Syen Chun.

Sitting—Lillian Dean, '16, Chung Ju, Mrs. Rose Fetterolf Baird, '16, Pyeng Yang.

Sitting on the ground—Gerda O. Bergman, '13, Taiku.



Student Reunion in Korea

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PERSONALIA

W. A. Vroman, '16, is pastor of the Rocky Fork Presbyterian Church, Flag Pond, Tenn.

Sidney E. Harris, '17, on Friday, Oct. 15, was ordained and installed as pastor of the Itasca Presbyterian Church at Superior, Wis.

Ralph Gillam, '92, is on the faculty of the Atlanta Theological Seminary, Atlanta, Ga., as instructor in the Bible and evangelism.

Daniel James Kerr, '20, was installed pastor of the First Presbyterian Church, Neilsville, Wis., September 23. He has been preaching there since January.

Bertha Brevard, '17, and Gladys Ashworth, '17, recently sailed for China under T. L. Blalock's "Direct Mission." Address Tai An Fu, Shantung, China.

Loretta Hobson, '17, has accepted a position in the Los Angeles Bible Institute. She will give voice lessons and sing in the choir of the Church of the Open Door.

E. E. Test, '07, has resigned his position as Presbyterian Sunday-school missionary to accept a pastorate near Duluth, Minn., in the Duluth Presbyterian.

Richard Low, '17, reports a time of blessing in a meeting in September at Palco, Kan., where he was assisting one of the pastors. From Palco he went to Osborne, Kan.

Harry J. Beckman, '18, was with Evangelist Nygren during September in a very successful campaign at Silverhill, Okla. They had several engagements to follow.

F. E. Stemme, '13, is now pastor of the First Presbyterian Church at Delta, Colo., and writes: "Pray that the Lord may break up the fallow ground. We need and expect a real revival."

Charles C., '19, and Mrs. Millson (nee Emma L. Wonderly, '19) sailed July 31 for India, reaching there September 22. Their present address is American Mission, Sialkot, Punjab, India.

Miss Viola B. Kachel, '18, has just closed a two weeks evangelistic campaign at Plymouth Meeting, Pa. She says, "It was a hard fight, but with Christ we won the victory."

E. M. Wadsworth, '00, is in his eleventh year as pastor of the Hunt Avenue Baptist Church of Buffalo, N. Y. His ministry has been and continues to be very graciously blessed.

Margaret T. Russell, '15, Extension Bible Teacher, en route to the S. S. Convention at Tokyo, sends greetings from the "Land of the Rising Sun," and says she had a most delightful trip.

Norman R. Curtis, '01, pastor of the Presbyterian church at Casa Grande, Ariz., stopped at the Institute a few days enroute to New York City in the interest of his denomination.

Jonas Vuker, '99, is living at 2339 Hillside Ave., Springfield, O., and doing Bible teaching and evangelistic work wherever the Lord opens the way. During October and November he was working in Michigan.

The October *Berea Helper* of the Berea Congregational Church, Davenport, Ia., W. B. O'Neill, '07, pastor, indicates activity in the Sunday-school, adult Bible class work and in the building fund.

J. C., '17, and Mrs. Cardiff, were speakers at the Bible Conference at Bible School Park, N. Y., Oct. 4-18.

Arthur, son of E. J. Bulgin, '94, of Portland, Ore., was accidentally killed in October, while hunting.

C. G. Langley, '20, is located at Port Wing, Wis., and has a parish of three Presbyterian churches. Evangelist F. A. Geisenheimer, '03, was helping him in a series of meetings during October and November.

William A. Genheimer, '19, has had a Methodist circuit of five churches in the rural districts in the vicinity of Athens, O., for seven months. His return has been unanimously called for with increase of salary.

Elmer W. Blew, '05, is pastor of the Immanuel Presbyterian Church, Collinwood, Cleveland, O. He reports that the work is progressing splendidly and that improvements were made recently to the church to the amount of \$1,700.

B. F. McLendon, '09, recently conducted a very fruitful evangelistic campaign in Morganton, N. C., where there were over one thousand additions to local churches. This was followed by a city-wide tent campaign at New Bern, N. C.

Pauline M. Thiers, '19, sailed September 25 for China, where she will do evangelistic work with the Hebron Mission near Canton. Referring to the Monthly she writes: "It is the best magazine I could take with me."

John Porter, '06, has recently accepted the pastorate of the Congregational church at Wyand, Ill. He had been five years at Bowen, Ill., and left the church there with a considerable increase in church membership and Sunday-school attendance.

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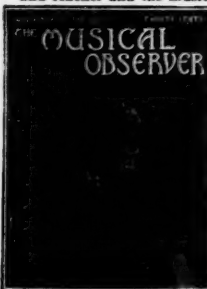
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Moody Bible Institute Monthly

Eugene E. Stocking, '09, has taken the pastorate of the Baptist church at Loyalton, Calif., the only church for miles around. He says, "I shall never cease to thank God for my training at the Moody Bible Institute. It has meant much to me in these testing times."

W. Norman Liddy, '06, is the new pastor of Emmanuel Baptist Church, Buffalo, N. Y. The *Watchman-Examiner* reports Mr. Liddy to be meeting with success in enlarging the congregations and inspiring renewed interest in the work.

F. Merle Elmer, '18, formerly with the Italian Settlement of Wilmington, Del., is now pastor's assistant in the First M. E. Church at Massena, N. Y. They have an interesting work among those employed in the aluminum mills. She asked the prayers of friends.

The following attended the Northwest Iowa M. E. Conference at Humboldt, Sept. 28—Oct. 4: Arthur Rasmussen, '17, pastor at Rock Branch; Hattie E. Johnston, '17, evangelistic chorister; and Anna M. Stocking, '17, pianist for the Fort Dodge district.

W. L. Rugg, '15, of the Publication Department, visited Maryville, Mo.; Pratt, Kan.; Denver and Fort Collins, Colo., during October in the interest of the Institute. Assisted by Mrs. Rugg, he conducted services in some of the churches and schools of these places.

Joseph C. Dent, '92, has been recalled to the faculty of the Northern Baptist Theological Seminary, Chicago, where he will lecture on the devotional life. Mr. Dent was formerly pastor of the Pilgrim Temple Church, Chicago, and is one of the Illinois State Convention district superintendents.

Leona Roschinsky, Evening Class student, '11, is located at Kong Moon City, So. China, in charge of Gospel Boat No. 6 under the South China Boat Mission. She writes, "I would highly recommend the Moody Bible Institute to any earnest seeker for the deeper truths of the Word of God."

Herbert G. Tovey, '14, writes from the Bible Institute of Los Angeles that besides voice work, he is teaching harmony and normal training. In collaboration with Mr. Keith L. Brooks he has just gotten out a book of solos and duets,

and also has on hand a book on harmony, composition and normal training.

Rev. Frank Cochran has severed his connection with Bethsaida Baptist Church, Dublin, Ga., in order to attend the Southern Baptist Theological Seminary at Louisville, Ky. "We thank God for such former students as Frank Cochran, who not only loves the Institute, but who has so fully given himself to the Lord's service."

Charles S. Foster, '15, of Musonwedzi, Rhodesia, Africa, in his annual report in the "S. A. G. M. Pioneer" after speaking of a very busy year, says, "On the whole we feel that, in spite of the shortage of workers, this year has been one of real progress, and we trust that there may be an abundance of thanksgiving ascend to God on our behalf."

Yrjo A., '20, and Mrs. Nummi (nee Ida M. Mahlberg, '20) sailed Oct. 27 from Seattle, Wash., for Yungshuen, Hunan, China, to work under the Finnish Missionary Society. Mr. Nummi was ordained by the Consistory of the Suomi Synod at Hancock, Mich., Sept. 13. The diploma of the Missionary Course at the Moody Bible Institute was very essential, he said, for the credits required at the ordination.

Isabel A. Publicover, '16, missionary at Lenoir, N. C., September 15, "We are in the midst of a great revival conducted by Gypsy Smith, Jr. My Bible class of young men are a joy to my soul. We have an attendance of thirty-two. When I came we had twelve. Four went to the altar last Sunday. Please remember me in my work. I am very happy."

Arthur Jensen, '20, has associated with himself Magnus Christensen for the establishment of a Bible school for the training of native evangelists in Mantambi, Swaziland, So. Africa, the movement being under the auspices of the Scandinavian Alliance Mission of Chicago. Mr. Jensen will be married in December to Miss Fannie T. Andrews, and in January the party will sail from New York to their distant field.

Albert E. Moore, '20, was accepted by the Oklahoma Conference September 5 and assigned to the United Brethren

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church at Woodward, Okla. Mr. Moore had been pastor of the Stillwater circuit since leaving the Institute and with Mrs. Moore, '20, held revival services at Beulah Chapel, one of the charges, which resulted in thirty-four conversions and forty-seven additions to the church. They ask for prayer for the work.

Harry L. Maxwell, for many years a well known evangelistic singer and a former associate of the late Charles M. Alexander, died Oct. 24, in Greencastle, Ind., his home city. During his career he worked with Dr. J. Wilbur Chapman, B. Fay Mills, Dr. S. A. Keene, Dr. Henry Ostrom, Maj. D. W. Whittle, and D. L. Moody. During the Spanish-American War Mr. Maxwell was associated with the work of the Moody Bible Institute for a time.

The Chattanooga Alumni Association held an informal meeting, Oct. 11, at the Chattanooga Y. M. C. A. Those present were W. E., '18, and Mrs. Craighead; Fred Layfield, '12; W. L. Swartz, '14; Claude E. Sprague, '15; F. E. Hauser, William Ramsey, '20; Paul R. Hodge, '16; and Marie Warwick, '20. Plans were made to have a much larger association in that section, to keep up enthusiasm for the work of the Institute, and to urge a large attendance at the Founder's Day Conference next February.

J. B. Ellison, '20, writes from New Castle, Pa.: "Sunday, Oct. 17, was Mission Day in New Castle. Taking part in the various services of the day were Homer Hammontree, '12; B. B., '04, and Mrs. Sutcliffe, '01; Ray Bird, '11; J. B. Ellison, '20; Martha Schlatter, '15; Florence Ekman, '15; and Florence Hay, '17. Mel Trotter spoke at the mass meeting Sunday afternoon and Homer Hammontree led the singing. Mr. Sutcliffe has been giving a series of Bible lectures at the City Mission and has had a full house every night."

Ruth Paxson, '99, has been for several years in charge of the evangelistic work done by the Y. W. C. A. among the student body in China. At conferences held a few months ago at Peitaiho and Kuling for church leaders, both men and women, she gave a Bible course before the entire conference, and also had a group of women on personal work. In a letter printed in the *Baptist* she says that more than 100 women attended one or the other of these conferences and gave some striking instances of the results in their lives.

At the meeting of the Wisconsin State Baptist Convention held in Beaver Dam, Oct. 11-14, the following former Institute students held a reunion: C. R. Harris, '16; G. E. Dewey, '01; J. DeVries, '15; D. Alexander, '11; G. N. Doody, '10; F. R. and Mrs. Holden; F. T. Holland, '18; H. C. Carnell, '14; J. H. Johnson; G. M., '15, and Mrs. King; H. H., '11, and Mrs. Savage; S. Dunlop, '14; C. H., '11, and Mrs. Dinsmore; W. A. Weyhrauch, '07; E. W., '18, and Mrs. Palmer. The luncheon

was followed by an old-fashioned fellowship meeting. A telegram of greeting was sent to the Institute.

This picture shows a group of Institute workers at Wheeling, W. Va. Left to right, Mildred Ross, '16, pastor's



assistant, First Presbyterian Church; Mattie Swisher, '19, Bible teacher, Herford, Tex.; Grace Darling, '20, social worker for the Union Mission, Wheeling; Alice Ludwig, '18, superintendent of women in Union Mission.

Bess Freeman, '16, is working under the Woman's Board of the Presbyterian Church, in Mayaguez, P. R., and describes her work thus: "I have a mission and Bible study group of teachers and high school girls who speak English; supervise the Boy Scouts, teach the advanced English class, play for all services, help in the office an hour a day, look after the colportage work, and am organizing a group of young girls for Bible



study during the week. Besides I have a Spanish lesson every day. What pleases me most is that the religious work is emphasized, and we Americans are united in promoting that above all else. If people in the States only knew how worth while it is to make not only good Christians but good Americans out of the Porto Ricans, it would not be long until the island was changed."

E. F. Lang, '03, missionary to Africa under the Sudan Interior Mission, visited the Institute Oct. 11-13.

Ralph D. Smith, '95, secretary-treasurer of the Bible House of Los Angeles, Calif., visited the Institute in October. He came east to attend the meeting of the Executive Council of the Central America Mission of which he is a member.



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Charles R. Beittel, '17, pastor of a U. B. church at Royalton, Pa., writes as follows: "I want to tell you how much good I receive from *The Moody Bible Institute Monthly* the mouth-piece of dear old 'Moody.' While not a graduate of the Institute, having attended but two terms, I feel that I owe the school a debt I can never repay. It has stabilized me in the doctrines so necessary in the day and age in which we live." Mr. Beittel's church has been blessed financially as well as spiritually. The church building has been repaired, a parsonage purchased, and the pastor's salary increased. Souls have been saved each year, and this fall they are going into special meetings, praying for not less than one hundred souls.

Lerton B. Jones, '17, pastor of the U. B. church at London Mills, Ill., for the fourth year, writes as follows: "I am sending you some news about members of our conference who were at one time students of the Institute. Mary E. Murrel, '04, was returned to Henderson for her thirteenth year; L. R. Koser, '16, goes to Blufford; P. F. Hawthorne, '13, is in missionary work in New York state; E. C. Williams, '18, is in mission work in West Virginia; A. O. Ramsey, '17, is in Bonebrake Seminary, Dayton, O.; W. H. Arbogast, '99, was elected conference superintendent of the East District.

Ten years ago the last named went to Bloomington where he built the First U. B. Church, then a board tabernacle, and later the present building, with a membership of more than 350. As an outgrowth of this, a second church was built with a membership of about 300, at which the conference was held. I am thankful for the training of the Institute and trust that many more workers will prepare themselves for the Master's service."

BORN

To Edick A., '17, and Mrs. Anderson, at Kalona, Ia., a son, Ralph Ainley, October 8.

To Carl G. '11, and Mrs. Gowman, at Yunnanfu, Yunnan, China, a daughter, Muriel Grace, July 27.

To Nelson H. '19, and Mrs. Turner, at Chicago, a boy, Nelson Henderson, Jr., October 21.

To Carl G., '18, and Mrs. Steward, '19, at Dayton, Pa., a boy, Edwin Earl, October 21.

To George K., '16, and Mrs. Harris (nee F. Winifred Steven, '16) a daughter, at Lanchow, Kansu, China.

MARRIED

Charles William Harvey, '16, and Effie Lavena Morden, at Flint, Mich., September 7.

Robert H. Moon, '15, and Sarah Steiner at Pandora, O., October 14.

DECEMBER, 1920

DIED

Edward H. Kirkwood, '19, at Bennington, S. C., October 18.

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WHAT DOES "COLPORTER" AND "COLPORTAGE" MEAN?

The following definition is based on that given by *Webster's Dictionary*.

Colporteur—(köl-pör-tēr). (F. *colporteur*, one who carries on his neck, fr. *colporter*, to carry on one's neck; *col* (L. *collum*) neck+*porter* (L. *portare*) to carry).

One who, in whole or part time, is engaged in home to home distribution of low price Christian literature, either sold or given.

Colportage—(köl-pör-tāj)

The work of publishing and distributing Christian literature free or at low cost.

THE READING HABIT IMPORTANT

A famous bishop once said, "People will not be better than the books they read." I do not know precisely what the bishop meant, but know what I should mean by the words he used. The books we read *declare* what we are, or make us what *they* are. Normally we turn to pages which say the things we are thinking or pander to the moods we secretly encourage. On the other hand, books are germinant, full of seeds of good or evil. One cannot rise unimproved or unhurt from the reading of a book or magazine. Even to waste time on colorless literature means distinct loss to the reader. As we read, so are we, book and soul reacting upon each other.—George C. Peck.

SOUL-WINNING TRACTS

There is need, now and then, to remind ourselves of the important fact that great results are frequently achieved from most humble beginnings. Here is an instance:

One day a little boy belonging to a Sunday-school in Philadelphia met one of his friends, to whom he mentioned his expectation of a visit to his relatives in the country.

"Well," said his friend, "and what are you going to the country for?"

"Oh, I shall run about and play in the fields and enjoy myself very much."

"Well, so much you are going to do for yourself. What else do you expect to do?"

"Why, I can help the farmers perhaps."

"Well, so much for yourself and the farmers. But what, my little friend, do you expect to do for your heavenly Father?"

"What, me!" replied the child, in astonishment. "What can such a child as I do for God?"

"You can do much. Now, I'll give you a bundle of tracts. Take these, and when you go into the country, distribute them."

"Oh, to be sure, sir, I can do that." And he received the tracts.

Now, here was the seed sown. Let us see the result. The boy thus armed, went into the country as he anticipated. After being there a day or so, a boy living in the neighborhood asked him if he would help gather the cows together and bring them home.

"Oh," thought the juvenile missionary, "here will be a good chance to give one of my tracts." So off they started for the cows.

The child (for he was no more) took out one of the silent preachers, saying, "Here is something for you."

"What is it?" looking it over; "what is it?"

"It is something good to read," said the lad.

"But I cannot read. Never mind, I'll take it home; they can read it there."

Some days after, the country boy met his city friend. "Well," said he, "that little book you gave me made a great stir at our house, I tell you."

"Did it though? How do you mean?"

"Why," replied he, "they read the tract, and then they read the Bible, and when Sunday came, they made me get out the old carriage and clean it up, and then we all got in who could, and the rest got on before and behind, and rode off to church. That tract's done great things, I tell you."

Subsequently it was ascertained that this one tract was the means of converting twenty-four souls.—Selected.

MR. MOODY'S BOOK FUNDS

The following contributions have been received from October 1 to 31, 1920, inclusive:

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Hospital Book Fund:	
5 Contributions.....	13.00
India Book Fund:	
4 Contributions.....	17.50
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1 Contribution.....	1.00
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2 Contributions.....	2.00
Lumber Camp Book Fund:	
6 Contributions.....	13.50
Mountain Book Fund:	
11 Contributions.....	48.55
Prison Book Fund:	
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Railroad Men's Book Fund:	
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Spanish "Way To God" Book Fund:	
5 Contributions.....	49.45
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Illinois, 164 books, 86 Pocket Treasury, 50 Gospels.
Mississippi, 20 books, 20 Pocket Treasury.

New Jersey, 30 books, 16 Pocket Treasury, 4 Gospels.
Maryland, 6 books, 10 Pocket Treasury.
Louisiana, 160 books, 100 Pocket Treasury, 60 Gospels.
California, 300 books, 350 Pocket Treasury.
Nebraska, 101 books, 50 Pocket Treasury, 25 Gospels.
Missouri, 10 books.
North Carolina, 230 books, 250 Pocket Treasury.
Maine, 50 books, 50 Pocket Treasury.
Kansas, 12 books.
Ohio, 420 books, 385 Pocket Treasury.
New York, 569 books, 232 Pocket Treasury.
Arizona, 207 books, 125 Pocket Treasury.
Georgia, 206 books, 222 Pocket Treasury.
Colorado, 194 books, 200 Pocket Treasury.
Oklahoma, 150 books, 150 Pocket Treasury.
Wisconsin, 100 books, 150 Pocket Treasury.
Michigan, 131 books, 130 Pocket Treasury.
Delaware, 50 books, 50 Pocket Treasury.
Pennsylvania, 300 books, 100 Pocket Treasury.

Spanish "Way To God" Book Fund:

Venezuela, S. A., 525 books.
Brazil, S. A., 10 books.
Argentina, S. A., 370 books.
Paraguay, S. A., 300 books.
Bolivia, S. A., 55 books.
Ecuador, S. A., 100 books.
Peru, S. A., 374 books.
Chile, S. A., 350 books.
Guatemala, C. A., 317 books.
Costa Rica, C. A., 100 books.
Cuba, 886 books.
Cristo, Oriente, 50 books.
Mexico, 625 books.
Manila, P. I., 25 books.
Laiza, P. R., 175 books.
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San Juan, P. R., 20 books.
Caguas, P. R., 100 books.
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Ponce, P. R., 150 books.
Murcia, Spain, 100 books.
La Linea, Spain, 60 books.
Randa, Spain, 60 books.
Los Molinos de Cartagena, Spain, 60 books.
Linares, Spain, 150 books.
Apt. 11, Spain, 50 books.
Monovar, Spain, 25 books.

Africa Book Fund:

Northern Nigeria, West Africa, 100 books.
Libreville, Africa, 5 books.
Maracco, North Africa, 50 books.

Lumber Camp Book Fund:

Washington, 16 books, 100 Pocket Treasury, 100 Gospels.

Hospital Book Fund:

Michigan, 50 books, 50 Pocket Treasury.
Wisconsin, 18 books, 20 Gospels.

India Book Fund:

Travancore, South India, 6 books.
Dhond, Poona District, 11 books.

Lodging House Book Fund:

Illinois, 125 books, 71 Pocket Treasury.

Miner's Camp Book Fund:

West Virginia, 25 books, 25 Pocket Treasury.
Montana, 50 books, 50 Pocket Treasury.

Railroad Men's Book Fund:

Wisconsin, 15 books, 20 Gospels.

Mountain Book Fund:

Kentucky, 181 books, 230 Pocket Treasury, 60 Gospels.
West Virginia, 50 books, 50 Pocket Treasury, 50 Gospels.
North Carolina, 7 books, 12 Pocket Treasury, 12 Gospels.
Tennessee, 30 books, 1 Pocket Treasury, 20 Gospels.
Virginia, 25 books, 12 Pocket Treasury, 48 Gospels.

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Moody Bible Institute Monthly

Christmas for Lepers

What Will You Do For Them?

"Dirt, disease and the devil," writes Dr. W. McKean, Superintendent of the Leper Hospital at Chiengmai, Siam, "are the three great enemies of mankind." And out of the fulness of his heart for his patients he adds, "No gift offered a leper is more highly appreciated than a cake of soap." One may smile at the idea of a cake of soap being prized as a Christmas gift, but as we recall it, part of the original command of the founder of the Christian Church was: to cleanse the lepers.

Many lonely but courageous men and women are working as missionaries in Leper stations of the Mission to Lepers, almost one hundred centers in all, most of them in the Orient. This Christmas is going to be an unusually empty one for the exile leper people, some of whom are little children with little children's wistful hearts. Those brave missionary workers are going to wonder if the home folks really care. They are going to feel more than ever before, any lack of Christmas gifts and the constant lack of supplies and means sufficient for the growing demands upon the stations.

Why not overwhelm this band of workers with a Christmas shower of blessings for their lepers, that will thrill them with new joy and new strength for their tasks. The most needed articles at practically all the Leper Stations are: Soap, blankets and sandals (Bandages, medical supplies, food and clothing are of course always in demand.) The articles themselves should not be sent if it is possible to send the money instead. American dollars will buy more and with understanding, right on the ground, than here; transportation charges are a loss to the cause. Special arrangements are being made to secure quantities of soap. The equivalent of a box of soap may be supplied by some, but even a child may send pennies for a cake.

Sandals keep the poor mutilated feet from contact with the bare ground. Blankets bought in the native markets cost from two to four dollars. A blanket will warm the body as well as the heart.

The American Mission to Lepers Room 1119, 156 Fifth Avenue, New York, is making its annual appeal for these Christmas gifts so that every worker among the lepers and every leper under Christian care of the Missions shall know they were remembered in love by friends in America at Christmas time.

The Bread Line Will Be Long In West Madison Street

That is the prediction, with thousands of men out of work, and drifting as they do, to Chicago during the winter. The Bible Rescue Mission, founded by John Stewart, 626 West Madison St., Chicago, keeps open door for these men. The gospel is preached every night in the year. Souls are being saved. Men are given food and shelter as well as the gospel. There is urgent need for funds for the winter months. The Lord has supplied our needs abundantly this year, but more can be used. 25 cents will furnish a man a bed for a night—\$5.00 will put 20 men in warm beds for a night. Coffee and bread are bought in quantity. Old clothes will be appreciated. Ask for a copy of "Our Messenger," the report of the work.

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Charles Langsman,
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626 West Madison St.,
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"We search the world for truth;
We cull the end of the line—
The good, the pure, the beautiful—
From graven stones and written
scroll;
From all old flower fields of the soul,
And weary seekers of the best,
We come back laden from the quest,
And find that all the sages said,
Is in the book our mothers read.
—Whittier.

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CHARLES M. ALEXANDER

(Continued from page 163.)

Although the party was gathered from so many parts of the globe, we were all made to feel at home instantly by the gracious manner of both host and hostess. After our evening meal in the dining room, we retired again to the suite, and there the real fellowship began. Experiences were exchanged, and conversation flowed freely. A reading by Miss Rock was suggested, and she graciously complied with the request. Japan was represented in a song by Miss Inoguchi. When one of Joel Chandler Harris's old southern plantation stories was told, Mr. Alexander wiped the tears from his eyes and said, "That almost made me homesick. I used to hear those stories when I was just a kid."

As it grew late, and the time came to part, the real fellowship of the evening was expressed in a closing song and prayer. The rich familiar voice of Mr. Alexander led us in, "God Will Take Care of You." After a prayer we wished them a pleasant and successful journey, and then departed on our various ways, bearing in our hearts the message of the song that Mr. Alexander loved so well, "Be not dismayed what e'er betide, God will take care of you."

It was the sweetest thought that he could take to England with him, and I am sure it is the most comforting he could have left with us who were so soon to be bereft of such a friend and leader.

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